The Universalist Leader

Boston and Chicago July 18, 1925

PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY

A Death Song

Lay me down beneaf de willers in de grass,
Whah de branch 'll go a-singin' as it pass;
  An' w'en I 's a-layin' low,
  I kin hyeah it as it go,
Singin', "Sleep, my honey; tek yo' res' at las'."

Lay me nigh to whah hit meks a little pool,
An' de watah stan's so quiet lak an' cool,
  Whah de little birds in spring
  Ust to come an' drink an' sing,
An' de chillen waded on dey way to school.

Let me settle w'en my shouldahs draps dey load
Nigh enough to hyeah de noises in de road;
  Fu' I t'ink de las' long res'
  Gwine to soothe my sperrit bes'
Ef I 's layin' 'mong de t'ings I 's allus knowed.

Paul Laurence Dunbar.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

Editor

John van Schaick, Jr.

Editorial Assistants

Florence I. Adams.

Dorothy Hall.

Literary Editor

Granville Hicks.

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

AN ARTICLE YOU MUST NOT MISS

JUST before he sailed for Europe, Sherwood Eddy sent us his article, "Stranger Than Fiction," published in this issue of the *Universalist Leader*. We held it for two weeks so that we might get proofs to a dozen other religious weeklies and extend to them the privilege of simultaneous publication. A number of them are using it this week.

The space we give to it is well employed. Both from the standpoint of information and of interest, it is one of the best articles we have secured.

It tells the story of the new work in Turkey—the dramatic situations which made it possible, the Christian statesmanship which measured up to a great opportunity.

We venture the prediction that if our readers start this story they will finish it. It is Sherwood Eddy at his best. It is a new and brilliant chapter in the long history of Christian adventure.

* *

FOR THE K. K. K.

THE K. K. K. has the same right to hold public meetings and parades that other organizations have. The attempt to stop a parade and demonstration in Washington is on a par with the invoking of a technicality in the law to stop them holding a meeting in Boston.

We consider the organization undesirable and harmful, contrary to the American spirit and to American institutions. But we shall fight for the rights of organizations we oppose as quickly as we do for the rights of organizations we support. This is not altogether altruistic. It is a recognition of the fact that if equality before the law can be violated in one case, it can be violated in another case. We must stick to our principles in every case, or the time may come when we will not have them in any case.

* *

SUMMER PEACE AND PLENTY

IN many parts of our country we are at the full tide of summer. Rains have been plentiful. Grass is thick and tall. Foliage of every kind is abundant, fresh, unseared by summer heat or drought. In those favored regions where farming is not too perfect and despoilers not too numerous, there are countless millions of wild flowers. The birds are not yet gone into the silence of August. As the fledglings begin to let up in their demands for food, there seems to be time for many a little burst of song from the parents. Perhaps it is thanksgiving.

We are in the midst of days of abundance, of plenty, of maturity, of perfection, which stir some of the deepest feelings of appreciation.

> "And what is so rare as a day in June?
> Then if ever come perfect days;
> Then heaven tries earth if it be in tune,
> And over it softly her warm ear lays.
> Whether we look or whether we listen,
> We hear life murmur or see it glisten."

Those perfect days of abounding life may be in June or in July. It depends on the season. It depends on latitude and altitude. But we ought not to miss them. From them we get indelible impressions of beauty which come back to us to cheer and to steady in sterner seasons of stress and strain.

We are reminded by them anew of the fertility of the earth and its ability to enrich us.

Even in Palestine, barren as it is, there were the times and places which moved the poet of that day to write: "Thou visited the earth and waterest it, thou enrichest it. . . . Thou waterest its furrows abundantly, thou settlest the ridges thereof; thou makest it soft with showers; thou blessest the springing thereof."

Knee deep in June, or breast high in some July harvest field, the thoughtful man may well ask himself if the world is not meant to put forth for us psychical, moral, or spiritual things in equal abundance—or at least if there may not be seasons when we can just revel in limitless faith, hope, love, courage, peace, Why are we so cast down, much of the time? Why do we feel the strain and stress so severely? Why are we unhappy?

In spite of the new mechanistic psychology, we affirm that it is because we don't use the knowledge we possess. We don't reach out and take the things God has prepared. We don't clear the channel for God's love.

We are so set on baubles and trinkets which millions consider pure gold that we shut our eyes to the gold we might have. Intellectually, morally, spiritually, there are limitless things about us.

"He openeth his hand, and satisfieth the desire of every living thing"—that permits it.

We shall not profit much in the abounding days of the summer unless with the Psalmist we can say: "Hope in God, for I shall yet praise him who is the health of my countenance and my God."

* *

DR. CADMAN AND THE FEDERAL COUNCIL ATTACKED

WILFULLY false, deliberately misleading," "indulges in a degree of deception verging on depravity." These are the terms which the *Manufacturers' Record* uses to characterize the Federal Council of the Churches of Christ in America.

Then, quoting the notorious book "Reds in America," by one Whitney, "whose honesty and reliability," it says, "have not been questioned," it links up the Federal Council with "such radical organizations as the Farmer-Labor Party, the Committee of Forty-eight, the Socialists, the World Alliance for International Friendship through the Churches, and other radical bodies in the Federated Farmer Labor Party."

It makes Bolshevik Russia responsible for the Child Labor Amendment, and by insinuation and innuendo makes it appear that those who favor the Amendment favor Bolshevism.

It prints the list of officers of the Federal Council, calling Dr. Cadman an Englishman, and by quoting garbled sentences which purport to give the views of one or two of the more radical people connected in some way with the Federal Council, it attempts to make it appear that Dr. Cadman and his associates share these alleged views.

The reason for this attack, which consists of several thousand words, is a discussion of the Child Labor Amendment by Worth M. Tippy, Secretary of Social Service of the Federal Council.

Our views in favor of the Child Labor Amendment are clearly understood by the readers of this paper. We do not propose to reopen that discussion here. We respect many of the honest, able, patriotic men who oppose that amendment. But we have no respect for publications like the *Manufacturers' Record.* Its attack on people like Dr. Cadman will prove a boomerang. Manufacturers, as we have come to know them, are square, honest, able fellows, who will resent having their name attached to a propaganda sheet of the character of the *Manufacturers' Record.*

The *Manufacturers' Record* is published in Baltimore, Md., and is edited by one Richard H. Edmonds, who describes his paper as "devoted to industrial and commercial interests of the country with special reference to utilization of the resources of the South," and describes himself as one who has "served as trustee of the Southern Baptist Theological Seminary, Louisville," as "a member of the American Iron and Steel Institute," "active in advocating preparedness," "author of 'National Insurance through National Preparedness,'" "home, Roland Park, Baltimore, winter, Dayton, Florida."

It would be better for "preparedness" if so much iron and steel were not tied up with it. It would be better for the manufacturers if such a "record" were not written down under their name. It would be better for this editor in the long run if he would study some elementary ethics and not use the methods he employs.

The Federal Council, the Alliance for International Friendship through the Churches, and other reputable groups and individuals which it assails, have nothing to fear from attacks like this which need only to be read to be disbelieved.

* *

GLAD TO ADVERTISE THIS BOOK

WE desire to advertise in these editorial pages a timely little book called, "The Earth Speaks to Bryan," by Henry Fairfield Osborn, president of the American Museum of Natural History, New York. It is published by Charles Scribner's Sons, New York, at $1.00, and may be obtained from the Universalist Publishing House.

The author has been accurately described as follows: "He is not only a world famous naturalist and the acknowledged spokesman of the scientific world in behalf of the evolution idea, but also, as a theistic evolutionist, is a firm believer in God, in the Bible, and prominently identified with a Christian church."

Some of the chapters of this book have appeared in the *New York Times* and other publications. They are on "The Tennessee Trial," "Evolution and Religion," "A New Inquisition," "Evolution and Daily Living," "Credo of a Naturalist."

They are clear, non-technical, strong, reverent, convincing.

At first glance one perhaps will be inclined to think that the author takes Bryan too seriously. And yet reflection may convince us that we ourselves have failed to take him seriously enough.

We have been misled by his obvious defects in intellect and have underestimated the enormous influence he wields because of his political prestige, his oratory, his courage and sincerity. Osborn picks him out as the real leader of the Fundamentalist campaign.

Professor Osborn speaks of points of agreement with Bryan as follows: "We both believe in the Bible and in its supreme value in moral and religious instruction; we both believe in Christianity and in the principles of conduct set forth in the Sermon on the Mount; we both believe that in the future of our country we must retain the faith of our fathers in the Providence of God."

On the other hand:

"Mr. Bryan believes that the Bible is the infallible source of natural as well as spiritual knowledge. That the entire universe was suddenly created in 144 hours, according to literal interpretation of the first chapter of Genesis. That on the sixth day man in the fulness of his powers was suddenly created, according to Genesis 1 : 27: So God created man in

his own image, in the image of God created he him, male and female created he them.

"Professor Osborn believes that the Bible is the infallible source of spiritual and moral knowledge. That our entire universe and the universes beyond our own represent an incalculably long period of development to their present form. That the life of our planet represents an incalculably long period of creative evolution which was crowned with the ascent of man; that man approaches the divine through a gradual development of his spiritual, moral and intellectual faculties."

Both ministers and laymen of our Church and of other Churches owe it to themselves to become informed on the issues of the debate now taking place. Professor Osborn both informs and inspires.

* *

THE SCOPES TRIAL

THERE are many intelligent people who take the most pessimistic view of the probable effects of the Scopes trial. The intolerance, they say, which flamed up in the K. K. K. movement lies just below the surface awaiting a favorable opportunity to blaze up again. Mr. Bryan, both zealot and politician, can not be laughed at longer. He may next appear as a new Peter the Hermit at the head of a crusade; or he may appear as the next Democratic candidate for President on the platform of "the faith of our fathers." In any event the damage he may do is incalculable. The situation is dangerous.

Others, like Dr. Charles H. Mayo of Rochester, Minn., believe that the trial will do great good through the dissemination of knowledge of scientific truths which we ought to have. Thousands who have been uninformed or indifferent are having their attention directed to evolution and to the work of scientists in general.

We are not so optimistic that we see no danger, and we certainly are not scared by the prospect of a fight. The trial may arouse us and put us on to our job.

The Rev. John Scott Lidgett, prominent in the Evangelical Free Church in England, says: "What is most injurious of all is the supposition that the truth of Christian theism depends upon any particular hypothesis as to the method of divine action in creating or constituting and in sustaining the universe."

If this be true, is it not equally true that the present trial gives us an unequaled opportunity to hammer away on this elementary proposition that religion does not depend on any one theory of creation, that it honors God to recognize all the ways in which He works, that it dishonors Him to say that a thing that is true, beautiful and good can have no value in His universe unless it agrees with a theory of creation men worked out in the childhood of the race?

It is a good time to say clearly—and if possible simply—that we take Jesus' words literally when he declared: "By this shall all men know that ye are my disciples, if ye have love one to another;" that people need not fear what a Church says about the matter if they cling to what the Master said about it; that it is folly for Bryan and the Fundamentalists to say that people can't pray to God, or follow Christ, or be a Christian, and at the same time accept modern knowledge, because we see them doing it all around us.

It is a time to be aggressive and positive, proud of our faith, courageous in stating it and everlastingly consistent in living up to it.

* *

THE BIBLE IN SCHOOL

THE Governor of Ohio has vetoed a bill making obligatory the reading of the Bible in the public schools. We approve the action heartily, just as we approve every effort to make the Bible better understood and more widely appreciated.

The *New York Times* admirably states the reasons which made the Governor of Ohio take his courageous stand against some of the best people of his state. They are our reasons. We quote them with gratitude. We endorse them without reserve:

> The veto of a measure requiring the daily reading of the Bible in the public schools is so open to misinterpretation that the reason for this action by the Governor of Ohio should be noted. The same sort of measure was pressed in this state some years ago, and was opposed both privately and officially by those who would have been glad to have the Bible so used in the schools, but who held that such a mandatory provision impaired the constitutional guarantees of religious freedom. A state giving welcome to all creeds can not in its public schools, which it taxes all to support and which it wishes the children of all to enter, impose any religious teaching without contravening the very principle of freedom that is at the foundation of this republic.
>
> Even if such teaching could be given without doing violence to this principle, there would be danger in many communities of engendering hatreds which might outweigh or defeat all the good sought by the compulsory reading of the Bible. There are districts, on the other hand, in which the attitude of the public would make possible such a practise, though the restriction, usually added, of reading "without comment," is likely to make the service perfunctory and profitless, especially if the teacher does it simply because it is required.
>
> It remains a thousand pities that this greatest of books in English can not be freely used in the schools. "It is," says Prof. William Lyon Phelps, "the best written book in the English language, greater than that of any philosopher or novelist, because it contains in its own pages the greatest novels, the greatest short stories, the greatest essays and the greatest philosophy and the greatest beauty of thought that any language combines, greater than all the other books in the world can rival." It is a great price we pay for religious freedom when we prevent not simply the daily reading of ten verses but the study of such a book.
>
> There is a plan, however, that would make possible the use of the Bible in the schools without trespass upon the liberty of religious belief. So far as is known, no state has undertaken it. It is that the educational authorities should, through a committee representing various faiths, make selections from the Bible for public school use. With the sanction of such a representative body, these selections would come into general use. No compulsion would be necessary. But, after all, it was through the teaching of the homes and Sunday schools that the Bible came into its dominant place in early American life. Everything was not left to the public schools. It need not be now.

Cruising Cross Country

XXVII In the Santa Clara Valley of the South

John van Schaick, Jr.

AT last I have seen Santa Paula, situated in the lovely Santa Clara Valley (South), and now can leave California without feeling that a Carcassonne has been left out.

The Rev. Frank L. Masseck is pastor of our Universalist church in Santa Paula, secretary of the Chamber of Commerce, a director of the Union Mission and a good friend and neighbor to everybody. He is the man who impressed me with the necessity of seeing the beans, the walnuts, the oranges, the lemons, and, above all, the people of this part of California.

The Coast Line is famous for its ocean views. We came up from Los Angeles to Santa Barbara following the line of the Pacific. Twenty-eight miles south of Santa Barbara we passed Ventura—the old name is Santa Buenaventura—on the sea, in the delta of the Santa Clara River. I retraced my steps to Ventura by rail, where Mr. Masseck met me with his car. He first called my attention to the breadth of the delta where it touches the shore. He said that an analysis of the soil showed it to be much the same as that of the soil in the delta of the Nile.

On a clear, beautiful morning, we drove up this valley to Santa Paula. Around Ventura itself the soil is especially adapted for lima beans. There are more raised here and shipped here "than at any other point in the world." I never had seen such extensive bean fields before. The rows, planted by machinery, are as straight as if run by engineers. Then for three or four miles there was a continuous succession of walnut groves. "At the lower end of the valley," said Mr. Masseck, "we have one of the best walnut regions anywhere. Farther up lemons and walnuts do equally well."

These groves of walnut trees in their new fresh foliage are most striking—the older trees bending over until they almost touch the ground. They are one of the most profitable crops grown. All the trees are budded, the native wild walnuts apparently being of a hardier stock and the grafts furnishing the delicious fruit.

We passed one of these orchards which had been sold by a successful man to his overseer. This man died, leaving his widow with a debt of $100,000. She sought the advice of responsible men, who told her she had better throw up her contract for the place. But she had been bookkeeper on the ranch, knew something about it, had grit, held on and paid for the place in two years.

The words "knew something about it" speak volumes. Many people hear how others make money and decide to try it themselves. They rush into chicken farming and the profits go to the weasels or rats. They plant oranges and are wiped out by frost. They plant walnuts and somehow or other the trees don't bear. They lack the knowledge necessary for success. I do not say "Don't go in," I say "Look before you leap," and "Start in a small way, or work for some one else until you get experience." There are thousands of people cooped up in cities who would be happier on the land. One realizes it as he travels up a valley like that of the Santa Clara River.

Before we reached Santa Paula we began to pass the orchards of the Limoneira Company of Santa Paula, of which C. C. Teague, one of our Universalists, is manager. They have 135 acres in oranges, 900 in lemons, 550 double planted with both oranges and lemons, and 240 in walnuts. "They help pay my salary," said Masseck. "That is, some of the strong men in the company are in my church."

We stopped to go through one of the lemon houses from which five car loads of lemons are often shipped per day. We followed the process of washing, sorting, grading, packing, boxing and loading. Quick moving Japanese, swarthy Mexicans, men and women, and keen young American overseers were doing the work.

Then on we drove through more miles of citrus fruit trees, mainly lemons. There were enough of the golden Valencias almost ripe to give variety, but this is the great lemon country of California. In Santa Paula itself, there are four large lemon houses, one with a capacity of fifteen cars a day. It seems that the farmer plants, cultivates, fertilizes and irrigates, but an association of growers prunes, gathers the crop, packs and markets.

Between the farms or orchards we came upon villages of Mexican laborers—apparently well housed. In one place I saw a Mexican social hall like a community house. The Limoneira Company have built some model homes and a club house for employees. Some of the chiefs were out by a warehouse giving directions about new parking and flower beds to be made. The element of beauty is always kept in mind in California.

To protect orchards against untimely frosts, they have the familiar system of smudge pots or oil stoves set between the rows of trees. When the temperature falls to 32 degrees a general warning is sent out. At 30 degrees the armies of employees of all kinds are mobilized, night or day. At 28 degrees the fires are lighted.

In Santa Paula, I had time to see the beautiful little city of 6,000 people situated at the foot of rugged mountains, rising 1,500 feet above the valley, the eight churches, library, city hall and principal residences. Beside fruit and nuts, I found that the town was "in oil," and derricks up the side of one of the rough mountains added to the picturesqueness of the scene.

I met fifteen or twenty Universalist men at luncheon at the hotel. They were from Maine, from Massachusetts, from New York, from Wisconsin, from Colorado, from Kansas, from Missouri and from Virginia. Among them were fruit growers, warehouse men, clerks, doctors, bankers and the postmaster. One was a Tufts man and two were native sons.

While we ate we talked Five Year Program,

Golden Rule Fund, Washington church, *Universalist Leader* and how my name is spelled. The table was beautifully decorated with flowers from Mrs. Masseck's garden.

We saw the commodious bungalow built by the church for a parsonage, with Mrs. Masseck in charge and fruit trees and chickens dividing the back yard.

Our church seats 250, was built in 1891 and is so solidly built that it needs no repairs. In 1919 they installed new electric lighting and last year put in a beautiful new organ. In the church beside the manager of the Limoneira Company are the head of the State Farm Bureau, the director of the California Apricot Association, and other strong men.

All of this part of California seems to have been settled about the same time.

There was an old Spanish ranch here dating from 1840. A man named Blanchard laid out the modern city in 1873. A fundamentalist Presbyterian started the Universalist church about 1889. That is, he declared in a revival meeting that he had rather have the town filled up with saloon keepers than with Universalists. A Maine man named Hardison of Universalist descent heard that sermon. He rode to Pasadena, got Dr. Conger, brought him back for a meeting and eventually organized a Universalist church. He told his fellow oil men and they backed him up. Among the ministers there have been Lewis Andrews, a beloved Quaker, Mr. Dickerman, who died here, Charles Patterson of Arlington, George A. Miller of the Near East Relief, and Masseck, who came in 1919.

The contrasts of life and the contrasts in the ministry are shown by Masseck's pastorate in Arlington of eight or ten years, followed by the pastorate here. The first was in one of the richest cultural centers—the second is in one of the richest farming centers. The first was about as far east and the second about as far west as one can get. That beautiful colonial church on one of the great highways of the East is a vivid memory. This church in the Santa Clara Valley will likewise be a vivid memory. It is a one-sided life that can't see the significance of both. One must not talk too learnedly about the East to these men of the far West either. They may have driven their cars down the Boston Post Road or through the White Mountains since you have yourself.

As always, Washington, D. C., was represented among the people I met. And, as always, Maine seemed prominent. Twenty-six people from Caribou, Maine, sat down at one table not long ago at an old home dinner at the Universalist church.

I fear that I can't make you see this valley as it is. The mountains are not wooded like the Green Mountains, the Alleghanies or the Adirondacks. They are much more steep and rugged. The country is not watered like the states we know back East. They measure water in rivers by inches, except in flood time. They store it up. They pipe it. They sink wells. They install great pumping plants. They irrigate. But orange groves with incomparably beautiful foliage climb up the sides of considerable hills much as tea plantations go up the foot-hills of the Himalayas. The tall gum and deodar trees planted for wind breaks are characteristic. And the miles and miles of rich, level, valley land, which sells from $1,500 to $3,000 an acre, support all the various orchards I have described.

A Virginian before luncheon told me of a visit not long ago back to some of the little pockets in the Blue Mountains of his native state where apples grow abundantly. Said he: "After living here for many years I had come to think that there was no orchard as beautiful as one of orange trees heavily laden, with the contrast between the dark leaves and golden fruit. But I told my wife after that visit that an apple orchard with the bright red fruit in the green leaves was a close second."

Just to show me how quickly the scene changes, Masseck drove me two or three miles up a canyon to the north, which leads over the mountains to Sulphur Mountain Springs and to the "Ojai" (O-h-i) —or "the Nest"—one of the best known valleys of California, the home of the famous Thatcher School, and a tourist center. Several friends in the East are devoted friends of the "Ojai," the Thatcher School, and the village with the stucco arcade in front of the stores. "Nowhere," they say, "are such prunes, lemons, olives and almonds to be found as in the Ojai. Nowhere is there such an incomparable climate. And the fishing in the mountains and the golf course of the Country Club!!!"

Masseck has written a brochure on Ventura County, beautifully illustrated. He endorses all this eulogy of the Ojai in a measure, but not to the extent of putting his side of the mountains one whit behind.

Coming away I took a bus. Usually I am not strong for buses compared with trains. There is no getting up and changing one's position in a bus. There is no such steadiness of motion as on a train. But this was a California bus.

At any rate, it bore me swiftly down the lovely valley to the coast. There it transferred me to another bus which went over the Rincon Drive for five miles, a new highway on the beach, with nothing to obstruct the view of the ocean and the curving coast line, and with the surf rolling in almost to the road.

Nearer Santa Barbara we passed a grape vine eight feet in diameter on a trellis one hundred feet square, which used to yield 15,000 to 20,000 pounds of grapes a year, several times more than the famous vine at Hampton Court, England, and which still bears fruit. A gentleman on the bus told me these things, but I did not believe the story until I found that our faithful Baedeker confirmed it.

Where things grow so luxuriantly, where there are literally vines and fig trees, one is tempted to quote the Old Testament prophecy: "They shall sit every man under his vine and under his fig trees, and none shall make them afraid, for the mouth of the Lord hath spoken."

It takes more than hard-working people, rich soil, a friendly climate, high grade irrigation and scientific agriculture to bring that about. It takes a sense of justice, a respect for manhood, a desire to give every man a chance, a willingness to curb (by the

stern hand of the law) the man who tramples on the crowd.

I do not know the status of California in social legislation. Some of her own people tell me that they have much to do yet to bring the state up to the best standards. But they add: "We propose to do it."

The kind of men I met on this trip to Santa Paula are the kind of men who can do it.

Santa Barbara, Cal.

The Issues at Stake in the Tennessee Evolution Trial

Daniel Evans

THE eyes of the world are turned on Tennessee. The spot-light throws its glare upon it. It occupies for the time being the center of the world stage. Reporters flock thither, and their news will flash all over the civilized world. Other countries look on in amazement. Some persons smile and shrug their shoulders and ask cynically, "What can you expect of a dollar civilization?" Others are much perplexed, and frankly confess their inability to understand us; while still others who know something about us try to explain our situation by the vast reaches of our land, the different levels of our American culture, the strong and growing tendency and demand for intellectual and religious standardization to match our "Fordization" in travel and industry. We are the observed of all observers. There is nothing here to be proud of, but there is much to learn and some things of which to be ashamed. There are many issues at stake besides the superficial question of whether or not a given teacher has transgressed the law of the state in teaching the doctrine of evolution. And it is well for us to consider some of these issues.

There is the issue of the very nature of religion itself. What are the central, primary and essential elements in religion? The conservative religious folk of Tennessee maintain that the central, primary and essential elements of true religion are to be found in the Bible taken as a whole. All that it declares about the age of the world, the day it came into existence, the origin of man, and his early existence, condition, migration, racial divisions, and all his naive, childish thought of God and life and destiny, are to be taken for absolute truth, and nothing that we learn from other sources, or social experience, or modern science and discovery, can be allowed to gainsay any of these things. Religion includes all these ideas and not a jot or tittle can be changed. These are all essential to religion, to the Christian religion. This is the issue as the conservative Tennesseans see it. This is what they are contending for. This is their "holy war" against all progressive thinkers inside and outside the churches.

Now for those thinkers the central, primary and essential things in religion are the profound consciousness of the Divine Reality with which or whom all souls have to do, the abiding conviction of the Divine Goodness and Guidance manifested and experienced in human life, the ascent of the soul in aspiration, prayer and worship, and the moral expression of this consciousness, conviction and worship in noble character, high endeavor, and joyous service. All other things in religion are peripheral, not central, secondary, not primary, derivative, not original, incidental and not essential. This is the vital issue at stake, this is the critical question which is to be answered, or which needs answering. For the time being it confronts the religious people of Tennessee, but in fact it confronts all the religious people of our country, and the world over. It is basically a question of what religion is and what makes a man, or a group or a people religious. And this question can not, nor should it, be left to the courts to decide. It is being judged at the bar of history and decided by the intelligent, free spirit.

There is also the issue of the proper relation between Church and State. The conservative religious folk of Tennessee have recourse to the State with its courts and police power to protect its religious beliefs, to enforce its religious demands, and to prohibit what they regard as inimical to their religion, and contradictory of the Bible. The Church asks the State to safeguard its doctrines, and use its powers in its service and for its benefits. This is a return to the Middle Ages, when Catholicism was in full sway, and could command the services of the State to crush out all freedom of thought. It is a return to the Inquisition, with its demand to know what one believes, to enforce silence on one's convictions, and to give freedom only for the expression of those opinions considered to be in harmony with the teaching of the Church. It is a return to the dark ages of Protestantism, when conformity was demanded, and the forces of the State were requisitioned to secure it. The issue at stake is "a free Church in a free State." Are we to repudiate the progress we have made, the tolerance we have won, the separation of Church and State, and their freedom for the performance of their own necessary and distinct functions in society, which has been secured at such tremendous costs? Are we to go back on the history of nearly every sect in Christendom, and indeed of the wisest and bravest men of all the Churches, and seek once more the powers of the State to enforce religious beliefs?

It must be confessed that, in recent years, especially during and after the war, there has been a strong and growing tendency for the State to seek the aid of the Church to further its own secular, financial and military purposes, and the Church has asked the State to enact laws and establish bureaus to further what the Church has regarded as morally and socially desirable. The religious folk of Tennessee have only gone the whole way, on which they have passed many other religious groups and church leaders. The issues at stake should give us all pause.

Then, too, there is the issue of statutory law and the progress of science. The progress of science during the past couple of centuries has been amazing. It has changed the world of work, transportation, social life and intellectual interest. It has

made immense differences in the life of those religious people in Tennessee. They enjoy the new inventions of applied science. They take advantage of the telegraph, telephone and radio for purposes of communication. These differences in their lives made by science do not stop, however, at the practical, the differences in the world of thought are just as great, indeed more far reaching, but these thought differences they refuse, they repudiate, they fear, they seek to banish and outlaw by making a statutory law to the effect that the scientific doctrine or theory of evolution shall not be taught their children in the public schools, or in any schools or institutions supported by public money. They have recourse to legislation to stop the progress of science, to outlaw the scientific movement as it bears on religious beliefs. They play the part of Mrs. Partington and with the broom of legislation would sweep out and stop the incoming tide of scientific thought.

It must be confessed that here, too, these folk are only carrying to their logical limit certain tendencies in modern life which readily and whole-heartedly and even fanatically seek recourse to legislation to prohibit certain customs or to require certain actions, which hitherto have been felt to be far better left to moral suasion or social influence to remedy or require. We have almost deified legislation, and then thought the law sacred, and whatever its character demanded obedience thereto. Now we are confronted with the logical issues of such tendencies. And once more we are given pause. We see clearly that legislation by political morons is not moral law.

Once more there is the issue of the freedom of learning and teaching versus the control of the mind by political forces. The will to know is the duty of every rational creature. This duty rests on its nature and on the nature of the universe, and on the mind of God. The right to knowledge is the inalienable possession of human beings. To be kept in ignorance, to refuse the demand to know, to do despite to the will to knowledge, is a crime against the mind, a wrong done to reason. The best thought is the rightful heritage of every member of the race; access to the work of the leading minds of the world is the high privilege of all; the right to know what the great scientists are doing in their world of thought is not in the keeping of ecclesiastics or lay folk from religious motives having recourse to legislation to rob children or youth of this right,

Freedom of learning and freedom of teaching are the very conditions of the intellectual life, of the progress of thought, and the very motive of all science. The way from error to truth, from illusion to reality, from superstition to rational belief, from low levels of culture to the peaks, is through the freedom of learning and the freedom of teaching.

Here, too, the issue is plain, and the anti-liberal tendencies are apparent. Elsewhere than in Tennessee, we find tendencies which oppose this freedom. The historian of our national life is not allowed to tell the truth if the truth shows its founders or the fathers to have the ordinary imperfections of human beings. It is difficult to get a fair hearing for any form of government or any political party other than those with which we are most familiar. And in matters of theology, the right to the freedom of learning and teaching is not even dreamed of by vast numbers of learners or teachers.

The publicity to be given this trial will be very great. The trial will do much to rouse bad feeling, stir up ill will, set at odds friends and neighbors, but it should also do much to educate the people of Tennessee and of the other states in the teachings of science. But it is to be hoped that there will be not only much needed enlightenment, but also much needed purification of mind. The function of tragedy, Aristotle said, was to purify the feelings of men as they looked upon the spectacle presented on the stage. It is to be hoped that this function of purification of mind and heart will be fulfilled in the lives of most of our people, and of ourselves. We are in sore need of seeing what real religion is, of depending more on spiritual influences for the safeguarding and enforcing of our interests and demands, of unbounded confidence in truth as the great ally of religion, and of granting to all the freedom to learn and to teach. This is the very task of all free spirits and of all liberal Churches. They are the issues at stake.

Stranger Than Fiction*

Sherwood Eddy

TRUTH is indeed stranger than fiction, and in this case we shall let it tell its own story unadorned. Here is a romantic and almost unbelievable tale of an unknown little American, five feet two inches in height, who had survived a terrific attack of tuberculosis of the lungs and spine, and who by heroic action in the terrible crisis of the late war in Turkey rescued 300,000 Greek refugees, won the confidence and gratitude of the Turks, and opened the Near East to the first piece of co-operative effort undertaken in mutual confidence and good-will between Americans and the leaders of the new Turkish Republic for the rebuilding of Turkey.

The recent fighting in Turkey, like so much of the trouble in our modern world, sprang from the treaties of Versailles and Sevres. In the division of the spoils of war among the victors, Greece was to have western Asia Minor, including Smyrna, and the nationality of the people was to be changed at a wave of the hand of the victorious Allies.

Behind the tragedy of Smyrna lay centuries of conflict over this cross-roads of the nations, this control-center of the land and sea routes to the Near East. From the thirteenth century B. C., when the political issue of the Trojan War was the control of the Dardanelles, down to our own time, when one of

*This is the first complete account of a new work in Turkey, of what lies back of it and of what seems to be coming. From a human interest standpoint it is one of the most thrilling stories we ever have secured for the *Leader*.

the underlying causes of the World War was the possession of the Constantinople-Bagdad Railway and the overland route to India, this part of the world has been the scene of conflict. This peninsula of Anatolia, or Asia Minor, and the domain long possessed by Turkey, has made more history than any other part of the earth. Here lay the plains of Troy; here took place many of the incidents recorded in the Iliad and the Odyssey; here were the scenes of Old and New Testament history. Here were the lands of Abraham, Isaac and Jacob; the site of Bethlehem, Nazareth and Jerusalem; the scenes of the Book of Acts, the birthplace and early journeys of the Apostle Paul.

Here in the dim past Egypt and Babylon, centers of the two civilizations of the Nile and the Euphrates, fought out their great battles. Here, from the fifth to the third century, B. C., Byzantium, the ancient site of Constantinople, was taken and retaken by Medes, Spartans, Athenians and Persians. Here the Persian armies of Darius and Xerxes and the Greek forces of Alexander the Great fought out the issues of Greek and Persian civilizations. Here fought the Roman legions, to be followed in turn by hordes of Goths, Tartars, Mongols and Turks, the invaders of the seven Crusades in the eleventh and twelfth centuries, and later the armies of Napoleon. For thirty-two centuries this has been the world's great battlefield. For the last thirteen centuries of this period there has been almost unceasing strife between Moslem and Christian, with long centuries of misunderstanding and hatred, reprisal and counter-reprisal, on both sides.

In accordance with the agreement at Versailles and Sevres, Venizelos landed his Greek troops and, seizing Smyrna with some casualties, pressed into the interior, driving back the Turks beyond the bounds of the zone of agreement—on toward Angora and Constantinople. The Turks were retreating in disorder across their ancestral home when their great national leader arose to rally their forces around his banner of the new nationalism. Mustapha Kemal, their most brilliant Turkish general, had led his army successfully in the trenches at Gallipoli against the Allied forces. He had defeated and captured General Townsend's army at Kut; and he now called the Turkish nation to the defense of their national home. As the Greeks neared Angora, men and women flocked to his standard, with unpaid mountaineers and armed bands, ready to die for their country.

The Greeks got as far as the river Sakara, where the Turks halted their advance and held them for nine months. On August 6, 1922, the Turks launched a counter-attack and repulsed the Greeks. The Greeks rallied and drove back the Turks on the following day and seemed victorious, when, with the collapse of morale over a wide front, there came the debacle of the Greek army. The next morning found the whole army in disordered retreat.

Wiping out old scores but heedless of the inevitable reprisals that must fall upon their own people, the Greek forces retreated, burning and pillaging as they went, both inside and outside of the zone claimed by Greece. Many Turkish villages were totally or partially destroyed. As they withdrew, the Greeks carried with them their fleeing fellow-countrymen down to the coast, often leaving their abandoned homes in flames.

Thousands of Greek soldiers and refugees began pouring into Smyrna, and the troops rushed to their transports and escaped. The streets were crowded, and tens of thousands of refugees were lined up on the quay and along the coast, homeless and hopeless, without food or shelter. The Turkish army soon followed, after marching for days through their own burning villages, seeing their own women who had been violated and their country devastated. They came in an ugly mood. Yet it must be said to their credit that, although under great provocation, they arrived in good order. Nevertheless, there was bad blood on both sides. The memory was fresh of centuries of crusades and butchery, massacres and bloodshed, on the part of both. Naturally there were mobs and strife in the open streets. Men, women and children were whipped, mobbed, shot, stabbed, or drowned in the sea. In fear and desperation whole families threw themselves into the ocean. Corpses were lying in the street. A reign of terror had begun. Fires were started in Smyrna, a city of a half a million population, containing nearly two hundred thousand Greeks and forty thousand Armenians. It is a moot point whether the Greeks set fire to the city before leaving on their ships, or the Turks by way of reprisal and revenge.

Whoever was responsible, the city was in flames; refugees were lined up on the shore with the burning city behind them and the sea in front. The situation was both delicate and desperate. Almost no one seemed able to do anything. Turks and Greeks were at war, and it was dangerous to interfere. The British had been backing the Greeks and the French supporting the Turks. Both feared further complications. The officers of the three American destroyers in the harbor were ready and eager to help, but could take no official political or naval action that would depart from strict neutrality.

Amid all the shooting and confusion of the burning city, one little man arose in his five feet two inches of sheer American grit to save the situation. That man was Asa Jennings, secretary for boys' work of the Young Men's Christian Association in Smyrna. The American Consul-general, Dr. George Horton, had already hastily called together the men of the American colony to organize and protect American lives and property. When Jennings offered the free co-operation of the Y. M. C. A. for service, Dr. Horton suggested that an American Relief Committee be organized to report to Rear Admiral Mark Bristol, United States High Commissioner, who so ably represented American interests in Constantinople and who has acted with such commanding ability, tact and statesmanship there during the trying years since the war. Admiral Bristol called together the representatives of all the American societies at Constantinople and organized a relief committee. Jennings was first appointed chairman of the committee on investigation and supplies in Smyrna. Arrangements were made for the importation of food supplies from the Near East Relief warehouses in Constantinople by American destroyers, which were converted

into cargo boats. The work of the American Navy in the trying days that followed was beyond all praise.

Jennings went to the American commander in Smyrna and asked for a motor boat to help save the refugees. The commander replied, "Take it and do your damnedest." Permission was then secured from the Turkish officials to remove all refugees for whom transportation could be secured in the ten days before midnight on September 30, 1922. Jennings had secured a house on the quay to be used as an emergency Red Cross hospital, especially for women in their flight who were giving birth, or about to give birth, to children, while the Y. M. C. A. building was used as headquarters. Skirmishes were taking place daily in the streets. As Jennings passed through the Armenian quarter he found a mob, and firing on both sides. Taking out his little American flag, he pinned it on his shoulder and made his way sidewise along the wall through the crowd, stepping over dead bodies in the street and forcing his way through wild throngs and masses of refugees. He helped make provision for the feeding of tens of thousands along the sea-front.

The city was in flames by September 13, and by the twentieth of September, on Jennings' birthday, the situation had become desperate. He was seized by an almost uncontrollable desire to save these thousands entrusted to his care. He said that he prayed that day as he never prayed before in his life, and he believed that God told him in that hour to get ships and rescue these people who were perishing, or drowning as they tried to swim beyond the range of the Turkish rifles. He found an Italian ship about to sail, and offered the captain $3,500 if he would take two thousand refugees and land them in Mitylene. By four o'clock in the afternoon the whole two thousand had been crowded on board, and the "Constantinople" weighed anchor and sailed for Mitylene.

The people on the ship crowded about him, fell at his feet and kissed his hands. Old men on their knees stooped to kiss his feet with tears streaming down their faces. In that fierce struggle between life and death, with thousands perishing, and facing the need of saving hundreds of thousands in the ten short days that remained, Jennings pressed through the crowd to his little cabin, fell on his knees and burst into tears, in that nerve-racking hour of crisis. He soon went on deck and hastily organized two committees, one of Armenians and one of Greeks, to take charge of the landing of the refugees upon reaching Mitylene. Going ashore at midnight, he met the governor-general of the island, the commander-in-chief of the south army and the mayor of the city, and reviewed the situation with them. It was agreed to use the island of Mitylene as a temporary refugee station. In the ten days that followed, without once going to bed or undressing, he sat by the wireless sending messages to the Greek, Turkish and American leaders, and often slept by the instrument, sitting bolt upright in his chair, when not required for active service.

Here in the harbor of Mitylene Jennings found twenty idle Greek ships which had been used as transports for their troops. He immediately appealed to the general and governor for these ships, but it was feared that they might be seized by the Turks and thus be lost. He then wired the American commander, Powell, in charge of the ships at Smyrna, who secured permission from the Turkish authorities to bring in Greek ships to save the refugees, provided they did not fly the Greek flag. When the Greek general demanded written assurance, Jennings raced from Mitylene to Smyrna and back on a destroyer, arriving at one o'clock the next morning with his authorization from the American commander and the Turkish authorities. Still the Greeks hesitated.

Leaving them in desperation, Jennings saw a familiar warship in the harbor, resembling an American battleship. It proved to be the old "Mississippi," now the Greek battleship "Kilkis." The captain co-operated and Jennings sent wireless messages from four o'clock in the morning throughout the day to the Greek Government in Athens. When they asked who he was he replied that he was in charge of the American Relief in Mitylene. Since he was the only American in the place, this was quite true! Jennings now asked for a meeting of the Greek Cabinet at once as an alternative to decoding his message and letting the world know of the desperate situation which was not being relieved. A meeting of the Cabinet was promised, but the hours of the day dragged slowly by, with constant messages but no decision. The Greeks demanded protection for their ships, an escort of American destroyers and the assistance of American officers and sailors in the loading of refugees. They asked Jennings if he would accompany the ships. This he promised to do. Still no permission was given. At four o'clock in the afternoon, pacing the deck after long days and nights without sleep, this lion-hearted little man decided to send all by himself an ultimatum to the Greek Government. He gave them until six o'clock for a favorable reply. After that he would wire quite openly, so that the world would know what was transpiring. It was evident that the sympathy of the world would be with the Turks, and that no explanation could justify the failure to assist in removing their own nationals when the lives of hundreds of thousands were at stake.

Finally, the message was flashed from Athens across the Aegean, handing over to him the twenty ships in the harbor, and, later, all the Greek ships in the Aegean Sea. That message practically made Jennings the admiral of a Greek fleet of fifty ships. The captain of the "Kilkis" immediately called the twenty other captains to his battleship. They were asked if they could be ready to sail at midnight. Almost all with one accord began to make excuse. The possibility of court-martial was suggested. Finally all was ready.

Jennings took out his little American flag which had been three times shot at, and hoisted it to the masthead of the "Propondis," which he had chosen as his flagship. The Greek flag was run down, and the signal was displayed, "Follow me." Jennings took the bridge and ordered full steam ahead, sailing out of the harbor with his fleet, bound for Smyrna. He had seven days left in which to save hundreds of thousands of hungry and desperate refugees. Halfway to Smyrna an American destroyer was sighted,

which had come to accompany the fleet safely into the harbor.

Now came the difficult work of loading the refugees, in which the commander and sailors of the American fleet rendered heroic assistance. All that day and far into the night, men, women and children were placed in the boats. The larger and better ships were kept in the offing and Jennings went ashore in the poorer and smaller vessels, reloading on to the larger vessels. The second day a larger number were rescued. On the third day 43,000 people in seventeen shiploads were taken safely away. All men between the ages of eighteen and forty-five who were liable for military duty were detained by the Turks. There were heart-breaking scenes upon the shores as families were separated and husbands, fathers and sons were torn from their loved ones. Despite the Turkish sentries along the shore, many tried to swim off to the vessels.

One afternoon, as a ship was being loaded, Jennings heard a cry in the water and saw a little Armenian boy swimming almost exhausted at the side of the ship. He cried for help. He had escaped the Turkish bullets but was now about to sink. The little chap was dragged on deck, naked and exhausted with cold. Upon being given a pair of old trousers by a sailor, the boy crawled inside and fell instantly to sleep behind a big pile of rope. Soon there was excitement on the other side of the ship, and here a young girl was swimming in the water, equally exhausted. Refugees were not allowed to come aboard except at the wharf, but as an officer saw this struggling little girl about to sink he turned away. No man with a heart could let that child drown, though many were sinking all about them in those awful hours, with the flames driving people to the shore and the soldiers dragging back the young men from each family. The sailors lowered a boat and brought the little girl aboard. She fell in a dead faint, and later, on the deck, upon opening her eyes she looked about with wild dread at all these men surrounding her. She kept crying out in her own tongue the name of some relative she had lost. Suddenly Jennings remembered the little boy asleep behind the rope. He at least might interpret. When the boy was brought, with a wild cry he bounded to the girl and threw himself upon her. They were brother and sister, and it was his name she had been calling out, supposing he had been shot or drowned. As they sobbed in each other's arms, these bronzed and hardened sailors walked away with tears in their eyes and left those two in their new-found joy. Such scenes of tragedy and of ecstasy were on every hand.

To add to the difficulty of getting the refugees away from Smyrna, Mitylene rose in revolt against the royalist government of Greece, and for some days Jennings was operating under two governments—the royalists in Athens and the revolutionists in Mitylene. When Athens also threw off the monarchy and joined the revolution, the revolutionary government confirmed all the agreements and co-operated loyally in saving their refugees. The time limit had been placed at midnight on September 30, and by that time all of the 250,000 refugees had been safely taken away. On the last afternoon an extension of eight days had been granted for the evacuation of the smaller towns along the coast, and later of the shores of the Black Sea.

Trusted by both parties, Jennings was called to the Lausanne Conference to help with the negotiations of peace and in the exchange of prisoners and populations. He assisted the Commission for the Exchange of Prisoners as an unofficial member, and helped in the transfer of some forty thousand Turkish and Greek prisoners of war and hostages. He worked in close co-operation with the Commission, with the American Navy, the American Red Cross, the Near East Relief, the American Women's Hospital and other organizations, as well as with the Turkish and Greek Governments.

Finally, all told, he was instrumental in rescuing 300,000 men, women and children, who were safely taken away to Greek territory. Jennings was received with gratitude by the King of Greece and by the new revolutionary government, by members of the Cabinet and by the grateful Greek people. He was twice decorated, both by the military and civil authorities. But, what was more remarkable, he gained not only the gratitude of the Greeks but conducted his work in such a manner that he won the confidence and love of the Turks. His best Turkish friend, who had heroically aided him in the rescue of the Greeks, became Minister of Education under Mustapha Kemal, the new national hero and President of the Turkish Republic. Others of his Turkish friends were called to the Cabinet and elected to Parliament. Now came the opportunity to aid the Turks as he had already so heroically saved the Greeks.

The new republican government of Turkey was faced with the problem of national reconstruction. Like other nations, Turkey had been exhausted by the war and had suffered defeat. She remembered with bitterness not only the centuries of strife that lay in the past between Moslem and Christian, but the generations of intrigue in which the Christian populations and minorities of Greeks and Armenians had been used as catspaws of the greedy imperialism of the Great Powers. Constantinople and the Straits were the connecting link between Europe and Asia, between the Orient and the Occident, and the open waterway between the Black Sea and the Mediterranean. Here the ambitions of Russia and Germany, of pan-Slavism and pan-Germanism, had converged and conflicted. Constantinople, as the city of fate, lay as the pivotal point in Germany's Berlin-to-Bagdad Railway which extended for more than twenty-five hundred miles as Germany's great outlet to her future foreign possessions.

But it was also Russia's connecting link with an ice-free port, for the transport of her immense supplies of grain and raw materials to the West. For more than two centuries Russia, Austria, Germany, France and Britain had used Turkey in turn as a pawn, an enemy and an ally in the furtherance of their own imperialistic designs. The corrupt reign of Abdul Hamid had closed the last chapter in Turkish humiliation. Mustapha Kemal and the nationalists of Turkey now aimed at a new *regime*.

To prevent the age-long sectarian strife between religions and races in Turkey, the new government

decided to separate church and state; and by a bold stroke to depose at once the Sultan as the civil head and the Caliph as the religious head, or Pope of Islam. They abandoned the vain dream of pan-Islam, and looked toward the practical national rebuilding of Turkey. They were determined that Christian minorities should no longer be used for the wire-pulling and intrigue of the great nations, and they insisted upon ending the sectarian religious strife embodied in their school system. They proposed a plan of secular education similar to that in the United States. Accordingly, they closed hundreds of religious schools, including more than four hundred of their own Moslem schools and nearly a hundred of the Catholic mission schools.

In that very hour, in the midst of this destructive work, after two meetings of the Cabinet, they gave a written document to this little man who had rescued the Greeks and won the confidence of the Turks, inviting him to co-operate with them in the task of character-building among the youth of Turkey.

At his suggestion a Turkish-American Association is now being organized under a committee of three Turks and three Americans of like mind and with high moral and spiritual purpose. This committee will found Turkish-American Clubs in the six leading cities of Turkey. They will conduct the well-known four-fold work so familiar in the Y. M. C. A., but it will be done without sectarian or organization labels. "Christianity," in the minds of the Turks, has been so long associated with Crusades, warfare, bloodshed and crooked politics, that it has become anathema.

The Turks are a people with splendid possibilities. Like all men, they respond to generous treatment. The raw stuff of humanity is always great. In the colleges of the Near East, like Robert College, the American University at Beirut and others, no students show a finer character, higher courage, greater intelligence or better spirit than do the Turks. They are among the finest people that the writer has ever known and he is proud to number a few of them among his closest and dearest friends.

In the mad rush of the refugees through the burning city of Smyrna, one Greek mother dropped her babe. She had become almost an animal in flight. She did not turn even to pick it up, but left it to be trampled down by the surging mob. A Turkish soldier, upon seeing this, cast aside his rifle and threw himself face down over the helpless child to protect it in the rush of the throng. Risking his own life, he came up with the child safe in his arms, carried it to the shore, and at last found its mother and returned it to her. A thousand such acts of the heroism of the Turks could be recorded, but we have known only the other side of the shield—only the "Christian" side. The writer well remembers in a Turkish home of culture, where the masterpieces of a Turkish artist were displayed, that he saw to his amazement a picture portraying a massacre. Upon asking what it was, he was told, "It is a picture of the massacre."

"What massacre?" he asked.

"Why, the massacre of our people by the Armenians."

This was a new one; but upon investigation it was found to be true. When the Russian army entered Turkey with the Armenian soldiers to wipe out old scores, about a hundred thousand Turks were massacred. This is well-known to the Turks, but has never been told in our own country. In fact, we should do well to let a curtain fall over the dark past on both sides. John Morley, in his "Life of Voltaire," maintains that "more blood has been shed for the cause of Christianity than for any other cause whatsoever." The English writer, Graham Wallas, claims that "Christians have, during the nineteenth century, been infinitely more ruthless than Mohammedans, though their ruthlessness has often been disguised by more or less conscious hypocrisy," and that "Christianity has conspicuously failed even to produce a tolerable working compromise" to solve the race problem.

After thirty-two centuries of warfare about the Straits and this Anatolian peninsula, after thirteen centuries of strife and bloodshed between Moslem and Christian, is it possible now to bury the blood-stained hatchet and inaugurate an era of peace and good-will? Jennings maintains that it is. His own act has opened the way to the Near East and an entrance into the hearts of the young manhood of Turkey. In this hour of national rebuilding this has now been made possible by the generous gift of Arthur Nash of Cincinnati, of Golden Rule fame. Six years ago Mr. Nash bought out a sweated tailor shop of twenty-nine underpaid workers. After six years, having repeatedly raised their wages and having increased his force to over six thousand, he paid recently his fifth stock dividend of over $600,000, or half the profits to date, to share among his workers. He believes that the Golden Rule, or doing to others as we would be done by, will actually work, and that nothing else will work in personal, industrial and international relations.

Mr. Nash had heard the Rev. John B. Ascham of Cincinnati, brilliant scholar and authority on Turkey, lecture on the Turks and their splendid possibilities if they could be given a real chance in the spirit of the Golden Rule. Deeply moved by this challenge in Turkey, Mr. Nash decided recently that America ought to enter this open door by an act of good will. He drew out his first check for $10,000 in cash; he chose Dr. Ascham to represent him on Jennings' staff to open up this work, and pledged in writing up to $50,000 a year for five years, or a total of a quarter of a million dollars, to build the first building in Angora and start the work in one or two cities in Turkey where the Cabinet has authorized the opening of these Turkish-American Clubs. One of the significant aspects of this work is that the money to be raised by Mr. Nash is to go through the Golden Rule Service Fund of the Universalist General Convention. Mr. A. Ingham Bicknell, treasurer, has already received and paid over to Mr. B. H. Fancher, international treasurer of the Young Men's Christian Association, $60,000.

Think of the romance of beginning work in cities like these: Angora—the capital of the new Turkish Republic, where the inscription on the Augustinium of the Emperor Augustus is the only definite evidence we have for the date of the birth of Christ. Then there is Smyrna, a city of half a million—the second

city, following its neighbor Ephesus, of the seven churches mentioned in the Revelation. Then there is Konia, the ancient Iconium, where, with Lystra and Derbe, the Apostle Paul was mobbed, stoned, and barely escaped with his life. There is Adana, Trebizond and Tarsus—the scene of the birth and training of Saul, who was to carry the message of Christian civilization from the little deserted harbor of Troas, which is beyond the plains of Troy and the Dardanelles, across the narrow strip of the Aegean to the continent of our savage ancestors in Europe. Nineteen centuries ago at this very spot in Turkey came a Macedonian call from Europe, "Come over and help us." To-day from this very place that gave the foundations of Christian civilization to the western world there comes the call, "Come back and help us."

This summer in Angora ground will be broken for the erection of the first building, but the work will begin almost immediately in rented quarters. Without its label, but with the full co-operation and approval of this world-wide, character-building institution, the Y. M. C. A. will assist in the development of a four-fold work for Turkey, to include at the request of the Turks service for girls and young women as well as for boys and men. The movement will be non-political, non-sectarian, international, interracial, seeking to develop body, mind and spirit by means of a four-fold program—intellectual, physical, moral and spiritual. This work will be adapted to the needs and conditions of the present-day Turkey, not as a foreign, but as an indigenous movement. It will help the Turks to help themselves. The physical program will include instruction in physical education, athletics, playgrounds, games and mass-play, both for the youth and for children. The educational program will include vocational training in various trades, day and night schools with commercial and practical business courses, lectures, debates, addresses by local and foreign men and women. It will also provide for the publication of books, pamphlets and periodicals. Angora will be a demonstration and training center for Turkey, including experimentation in agriculture and industry in co-operation with the government. Each building will provide a social center where individuals and groups can meet and social gatherings can be held. Entertainments, dramatics, concerts, cultural and educational moving-pictures, sanitation and health campaigns and the promotion of free intercourse between Turks and foreigners, Moslems and Christians—all will be fostered.

Moral and spiritual work will include the study of truth and the devotion to righteousness, individual and national morality, the practise of charity and universal peace and good-will. The Christian way of life will be lived and taught. All truth will be welcomed wherever it is found. But there will be no sectarian propaganda, no strife of creeds and races, no dogmatic or ecclesiastical contention. An effort will be made to see whether, after centuries of strife and after the miserable failure of the destructive use of force and crooked diplomacy, Turkey can be rebuilt and her manhood developed by the simple practise of the Golden Rule.

Commencement at St. Lawrence

John Murray Atwood

COMMENCEMENT at St. Lawrence this year was significant in emphasizing the remarkable growth that has resulted since Dr. Sykes assumed the presidency of the university. Owen D. Young, chairman of the board of trustees, gave the credit for this largely to Dr. Sykes. Six years ago, leaving his pastorate at Malden very reluctantly, he took up the work. He has labored with characteristic enthusiasm, wisdom and tact, and won many valuable friends for the university. If he had any misgivings, as he said he had, as to his fitness for the position, he ought to be reassured now.

Mr. Young, speaking at the alumni luncheon, called attention to the progress made during his administration. When he came the college was paying $28,605 for salaries; this coming year it will expend $103,228 for this purpose. Six years ago the endowment was $537,545; now it is $1,476,724. This year upwards of $600,000 will be spent for new buildings on the campus. And this is only the beginning of an extensive building program. Mr. Young also said in further praise of the head of St. Lawrence: "I take pride not only in a president who can show such results, but I take even more pride in a president who can make such an address as we heard Dr. Sykes give to the graduates this morning. I have come to be somewhat of an expert in commencement addresses, and I know of no college president who could give a more admirable address to a group of graduates than that which we heard this morning, nor one who could back up his words with greater character." That surely was royal support for President Sykes from an official of Mr. Young's distinction.

The Commencement was also notable in that the college graduated the largest class thus far in its history—103 members. This class was about equally divided between and women. We call attention at the close of this report to the attitude of the members toward the church according to a census taken by some enterprising student-reporter.

Saturday before Commencement Sunday was Alumni Day. It was marked by the usual alumni parade (in which the invincible class of 1905 carried off the honors), by the alumni banquet, and by the annual ball game between St. Lawrence and the Clarkson College of Technology. In this last the St. Lawrence team closed its successful season by defeating its opponents for the third time, three to nothing, playing clean, errorless ball into the bargain. Saturday evening the Mummers, the dramatic society, presented "Mr. Pim Passes By" in a manner that elicited unqualified praise for the actors and Professor Niles, their directior.

The Theological School had no graduates this year, but Sunday morning the usual commencement

address before the school was given by the Rev. H. E. Benton, D. D., of Philadelphia, Pa. Dr. Benton's subject was "Religious Adventurers," and was a stirring and challenging appeal to young people to avail themselves of the opportunities the present-day conditions afford to manifest the spirit of the pioneers. In the afternoon President Sykes delivered the annual baccalaureate sermon, taking for his text the familiar words of Jesus in the Sermon on the Mount, "What do ye more than others." Apparently undisturbed by the very excessive heat, he emphasized to the graduates with great vigor and persuasiveness the superior obligations resting on the college-educated man or woman to-day.

The board of trustees of the university held its meeting Monday out on the beautiful campus under the trees. Among the many things done at this important meeting, Dr. Sykes was authorized to make the securing of funds for a new gymnasium an immediate and special task. Meanwhile it was decided to erect adjoining the Weeks Athletic Field the Charles Snow Brewer Field House. This is to be a permanent structure, fire-proof, 120 by 71 feet. It will provide a basketball court, spectators' seats, lockers, showers and other equipment. It will supply the place of a "gym" until the new one is constructed, and will be ready for use in the fall.

Prior to the meeting of the university board, the trustees of the Theological School held their annual meeting. The funds of the Theological School have slowly but steadily increased, and, carefully invested, yield income at the rate of 6.18 per cent, but despite aid received from the income of the Clinton Liberal Institute funds, it was made evident that the school needed at least $100,000 additional endowment to do its work effectively. The trustees, therefore, voted that a committee be appointed to prosecute a campaign for this amount as soon as it was practicable. The report of the Dean showed the school to be in an excellent condition. All of its regular students are either college men or college graduates. The number of the latter (graduate students) will be greater the coming year than at any time in the past. This is a great change from former conditions.

Monday afternoon President and Mrs. Sykes held their annual reception in their delightful home and on the lawns about it. They were assisted by Mr. Young, Mrs. Anna H. Abbott, and the deans of the different departments with their wives. Among the many alumni and friends who paid their respects that afternoon to President and Mrs. Sykes, the most notable was the Rev. A. B. Hervey, Ph. D., a graduate of the first class (1861), a former president of the college, and, though now in his eighty-seventh year, as alert and keenly interested as ever.

The sixty-third annual Commencement of the College of Letters and Science occurred Tuesday morning in the town hall, probably for the last time in this civic building. The class was represented on the program by two speakers—Miss Eleanor Griswold, who spoke on "Agitation and Education," and Arnold E. Monetti, whose subject, cleverly handled, was "The Education of My Own Generation." The degree of Master of Arts in Education was conferred in course on five candidates, and Bachelor of Arts was awarded to Chellis A. Austin, president of the Seaboard National Bank, of the class of 1898, *nunc pro tunc*. The honorary degrees conferred were: Doctor of Laws, on Edward C. Whitmyer, Union '82, Justice of the Supreme Court of the Fourth Judicial District of New York; Doctor of Laws on Edwin Lee Hulett, '03, Dean of the College of Letters and Science; Doctor of Science on Robert Dale Ford, '85, professor of Mathematics since 1895; Doctor of Science on John Frederick Shepard, '01, Ph. D. (University of Michigan, '06), professor of Experimental Psychology in the University of Michigan.

The alumni luncheon, held directly after the commencement exercises, in the attractive rooms of the Canton Club, proved a delightful affair. Willard H. Jencks, '05, a member of the firm of Ginn & Company, and the newly elected alumni member of the board of trustees, presided most happily. He called on those who had been recipients of honorary degrees that day, including President Austin of the Seaboard National Bank, and also on Mrs. Helen Probst Abbott, '01, Mrs. Adeline Koster Kerlin, '05, Mr. Owen D. Young and Dr. Sykes. The last named was at his best and spoke wittily and inspiringly. Mr. Young called attention to the forward-looking program of the university, and remarked, "If you think this is a good commencement, next year we will show you a real one."

The building program upon which the institution is entering includes the Gunnison Memorial Chapel, with a superb organ, the Hepburn Chemical Laboratory, named for Mrs. A. B. Hepburn, '86, who is seeing to it that the laboratory shall be second to none in the country, the central heating plant, and the Brewer Field House. In addition to this one of the chapters of college fraternities, Sigma Alpha Epsilon, is to build a fifty thousand dollar chapter house, and the local chapters of two other fraternities, Alpha Tau Omega and Beta Theta Pi, are to spend nearly equal sums in reconstructing theirs. In connection with the last named, Mrs. Anna Abbott, in memory of her son Hugh Abbott, '04, and Mr. Owen D. Young, in memory of his son, John Young, '24, have commenced the erection of a memorial chapter hall. This will be of marble in the form of a Grecian temple, and will be architecturally a gem. It will be unique among buildings of its class. This temple, it is understood, by the courtesy of the chapter and according to the desire of the donors, is to be available for meetings of small college groups.

The university had recently as lecturers Harry Emerson Fosdick and Joseph Fort Newton. Each of them spoke twice, once to the student body as a whole and again more specifically to the theological students. The impression made upon the students was obvious and fine. Next year the list of speakers will include Dr. J. F. Albion, Dean Chas. R. Brown of Yale, John Haynes Holmes and others.

Following are the statistics as to the "religion" of the outgoing graduating class as given in the *Laurentian:*

"The majority of the women go to church at least once a month both in college and at home. The few who went to church at home, but who do not

do so now, say that they are not interested in the church as they used to be. The majority of the men do not go to church in college, although many of them used to go at home. Many frankly give desire to sleep on Sunday morning as the reason for their ceasing attendance. Most of the class, including some who do not now attend church regularly, intend to attend and to help in church work next year, wherever they may be. The women of the class by a large majority, and the men by a small majority, are in favor of compulsory chapel. Both men and women agree that their college courses have made them, to some extent, respect more than they once did the creeds and faiths of others."

Our Prayers Together

Grace F. White

Sunday, July 26

Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life.

St. John 4 : 14.

I am the bread of life, he that cometh to me shall never hunger.

St. John 6 : 35.

Jesus, thou joy of loving hearts!
Thou fount of life, thou light of men!
From the best bliss that earth imparts
We turn, unfilled, to thee again.

We taste thee, O thou living bread,
And long to feast upon thee, still;
We drink of thee, the fountain head,
And thirst, from thee our souls to fill.

St. Bernard of Clairvaux.

O Thou God and Father of our Lord Jesus Christ, we bless Thee for Thy precious gift in the person of our loving Saviour who dwelt among men to feed their hungering souls, and to give them to drink freely of the water of life. To-day, O God, we pray for the bread of heaven and for the water of life, that we may not famish in the midst of plenty. Make us true disciples of our Master, and as his promise is fulfilled in us, so may we give of ourselves to those that seek for satisfaction and fail to find it in anything less than eternal life, which is to know Thee and to follow the leadership of him whom Thou gavest us, to be the Saviour of the world. *Amen.*

Monday, July 27

In your patience, possess ye your souls.

St. Luke 21 : 19.

The seed on the good ground are they which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

St. Luke 8 : 15.

O Master, let me walk with thee
In lowly paths of service free:
Tell me thy secret, help me bear
The strain of toil, the fret of care.

Teach me thy patience, still with thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broadening way,
In peace that only thou canst give,
With thee, O Master, let me live.

Washington Gladden.

Our Father and our Friend, we thank Thee for the measure of strength that is our portion. May we use it in Thy service and to Thy praise. And wilt Thou grant unto us the Master's purpose to do Thy will, and the Master's patience that shall keep us faithful. May our desires for Christian living grow into daily practise, that they may become our compelling motive as the days and years go by. Bless us with the assurance of Thy Providence, and the companionship of Thy Son our Saviour, who is the way and the truth and the life. And give unto us thankful hearts that we may praise Thee as we ought. *Amen.*

Tuesday, July 28

My meat is to do the will of him that sent me and to finish his work.

St. John 4 : 34.

To *know* Thy will, Lord of the seeking mind,
To learn Thy way for me, Thy purpose kind,
Thy path to follow and Thy guidance find,
For this I pray.

To *do* Thy will, Lord of the eager soul,
To bring my restlessness 'neath Thy control,
To give Thee, not a part, but all—the whole,—
For this I pray.

To *love* Thy will, Lord of the ardent heart,
To bid all selfishness, all sloth depart,
To share with gladness all Thou dost and art,
For this I pray.

Alice M. Kyle.

Almighty and everlasting God, we pray that we may acknowledge Thee in all our ways, and serve Thee with reverence and with love. Even as the Master of us all found it his joy to keep Thy commandments, so may we, his disciples, be fruitful branches of the true Vine, to Thy glory. So may we abide in Thy love, and so may Thy kingdom come and Thy will be done in us, and so may we grow into the measure of the stature of the fulness of Christ. *Amen.*

Wednesday, July 29

He that hath my commandments and keepeth them, it is he that loveth me.

St. John 14 : 21.

This is my commandment, that ye love one another, as I have loved you.

St. John 15 : 12.

Love that asketh love again,
Finds the barter naught but pain;
Love that giveth in full store,
Aye, receives as much and more.

Love exacting nothing back,
Never knoweth any lack;
Love, compelling love to pay,
Sees him bankrupt every day.

Dinah Maria Mulock.

Love divine, all love excelling, breathe upon us of Thy Spirit that love may constrain us in thought and word and deed. May the love of Christ dwell in us richly, that we may love one another, with pity and mercy and sympathy and kindness, remembering our own weakness, our own need of friendliness and compassion and forgiveness. So wilt Thou abide in our hearts, as we strive to manifest the Christ in our attitude toward our fellow men, and so may every day bring us nearer to the experience of eternal life, that we may live in Thy presence and to Thy praise, until in Thy providence Thou callest us to the Homeland to go no more out forever. *Amen.*

Thursday, July 30

Couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

St. Mark 14 : 37-38.

God broke our years to hours and days
That, hour by hour
And day by day,
Just going on a little way,
We might be able, all along,
To keep quite strong.
Should all the weight of life
Be laid across our shoulders, and the future, rife
With woe and struggle, meet us face to face
At just one place—
We could not go:
Our feet would stop; and so
God lays a little on us every day
And never, I believe, on all the way,
Will burdens bear so deep,
Or pathways lie so steep,
But we can go if, by God's power,
We only bear the burden by the hour.

George Klingle.

We thank Thee, our Father, that Thy watchful care of Thy children knows no spare days. Whether we wake or whether we sleep, Thou art ever mindful of us. If we turn away and wander in desert places, Thou art never far away. Thine infinite love is all about us to bring us to a longing after Thee that will not be satisfied with anything less than our Father's blessing.

We invoke Thy power that we may be strong against the lure of evil. Give us, we pray Thee, of Thy strength, that we may watch and pray, each hour as it comes bringing duty or burden or blessing, and that we may win Thine approval by our triumph over sin and sorrow and fear. We do believe. Help Thou our unbelief. We do desire to serve Thee. Show us the way and grant to us the seeing eye, the listening ear, the willing mind, that shall make and keep us faithful. To Thee we offer the best of ourselves and our service, and pray Thee to make it worthy. *Amen.*

Friday, July 31

Seek ye first the Kingdom of God and his righteousness.

St. Matthew 6 : 33.

Whoscever shall not receive the Kingdom of God as a little child, shall in no wise enter therein.

St. Luke 18 : 17.

Quiet, Lord, my forward heart,
Make me teachable and mild,
Upright, simple, free from art,
Make me as a little child;
From distrust and envy free,
Pleased with all that pleaseth Thee.

As a little child relies
On a care beyond his own,
Knows he's neither strong nor wise,
Fears to stir a step alone—
Let me thus with Thee abide,
As my Father, Guard and Guide.

John Newton.

O God and Father of us all, because we are Thy children, and because we are dependent upon Thee, and know not a step of the way before us, and because Thou lovest us and callest us to Thyself, we would yield ourselves to Thee, even as a little child leans confidingly upon his mother's breast. Because we are of Thee, we would seek to know and to love Thee, that we may grow in Thy favor, and find ourselves at home in Thy kingdom. May we so live in heavenly atmospheres that peace may be our portion, and that faith may increase as we follow after him who loved and served Thee with a perfect heart, and who taught us that to love Thee with all our hearts, and to love our neighbors as ourselves is to keep our hearts in tune with the Infinite. *Amen.*

Saturday, August 1

Blessed are they that mourn, for they shall be comforted.

St. Matthew 5 : 4.

Let not your heart be troubled; ye believe in God, believe also in me.

St. John 14 : 1.

They who seek the throne of grace
Find that throne in every place;
If we live a life of prayer,
God is present everywhere,
In our sickness, in our health,
In our want or in our wealth,
If we look to God in prayer,
God is present everywhere.

When our earthly comforts fail,
When the woes of life prevail,
'Tis the time for earnest prayer.
God is present everywhere.
Then, my soul, in every strait
To thy Father come and wait;
He will answer every prayer
God is present everywhere.

Oliver Holden.

Dear Father in heaven, we give Thee our thankful hearts when joy attends our days, and all is well with us, and we feel that Thou art blessing us more than we may ask or think. Grant us to know Thee and to love Thee and to trust Thee when sorrow or pain or loss may be our portion for a season. Thou art in our every experience and always our wise and loving Father, nearest to us when we need Thee most. Comfort us according to Thy promise in Jesus Christ,

and speak peace to our troubled hearts. Be Thou our strength and our refuge. And may Thy mercy be upon us when doubt and fear assail us. Thou art almighty, and Thou knowest our inmost soul, our severest need. Our sufficiency is of Thee, and Thou never failest us. Thou art our Father, and we Thy dependent children. Grant us to feel Thy perfect response, that we may be comforted and assured. For all that mourn, we pray Thy benediction that they may be sustained by an unfaltering trust. In Thine own good time may tears be wiped from all eyes, and peace that passes knowledge be Thy gift to the children of men. In the name of him who suffered and was strong, we pray. *Amen.*

Character Building*

WHAT is wrong with the youth of to-day? One of the popular indoor sports of our time is to put and to try to answer this question. That is to say, it would be a sport were it not for the uneasy feeling one has that the investigation may disclose too much.

My first answer to this question would be: I never met "youth." I would not recognize this famous figure were I to meet him or her or it walking down the street. I suppose "youth" when found will be arm in arm with "the average man" and "the man in the street."

But there are young persons who face common problems. These difficulties, perplexities, confusions, maladjustments, rebellions, not to call any of them by the older term sins, of youth are very real.

It *is* worth while to ask, What is wrong with young people to-day? if we are honest and realistic in our investigation, willing to acknowledge the solidarity of all life, and eager to share the implications of our conclusions.

There seems to be pretty general agreement as to the diagnosis of the modern situation, at least in general terms. The desire for the fullest possible life is at the back of all our troubles. Everybody wants to live, not just exist. At present the formula for the attainment of the fullest life is *self-expression.*

In religion, every man his own theologian and a new crop of fancy religions harvested yearly.

When one turns to the other side of this world-wide movement for self-expression he finds the label, *World Wide Movement against External Authority.* An observer has well said, "We of to-day are in a transition stage, passing from the level of arbitrary, institutional control to the free, rational control of life. If the older control has been weakened, the new control has not yet organized itself. We are not under law but under grace. The world is just finding that out, and many in the first flush of freedom from the old restraints act as those did in St. Paul's day who plunged the more deeply into sin that grace might abound." That "external authority no longer inspires awe and submissive obedience" does not need detailed substantiation or documentation. It is the commonplace of our daily thought and talk. Family, Church, Bible, School, Statute Law and Constitutional Amendment—evey form of authority recognized in another day seems weakened.

Our own country is swept by crazes as never before. Some of them are very harmless. Cross-word puzzles afford some relief from books of theology while traveling to a convention in Cincinnati. That we actually crave some form of group authority is shown by the avidity with which we accept social suggestion. The tidal movements of society seem to be increasingly potent. This may be largely due to accelerated intercommunication and to many other factors, but the breakdown of external forms of authority is, I believe, one factor. We seem to be but feebly successful in producing anything like adequate critical opinion. If one were to criticise young people of to-day—so far we have sought to diagnose in general terms—it would be their failure or our failure to produce independent critical opinion. The mind of youth seems no more capable of criticising its own institutions and standards than does the mature mind. Student life, for example, is regimented and standardized almost as completely as business or professional life. We hear this sort of judgment: The European student attends the university to develop himself, the American student to distinguish himself.

Another aspect to the situation is the increasing tendency toward the stratification of society on the basis of age. I suppose this too has an organic relationship to the other factors. At any rate with mob-mindedness and the relaxation of external controls youth increasingly flocks with youth.

One must state first of all the gains. Dean Hawkes of Columbia has put them well. "The virtues of frankness, freedom from hypocrisy and cant, independence, self-reliance, and ambition are developed in a finer and more vital manner by our youth of to-day than ever before. Our younger generation is trying to work out its own life, to express its own thoughts and ambitions as they actually exist in their own souls rather than under the guidance or suppression of dogmas imposed from outside."

The principle of self-expression, narrowly conceived, is not adequate. For two reasons. First, because the involved and highly complex character of modern society renders an exaggeration of the trial and error method far too costly. If the virtue of the younger generation is frankness, honesty, lack of hypocrisy, its vice is selfishness.

Second. Self-expression alone as a principle of life tends to insulate the individual from the very experiences that develop a self worth expressing.

Youth in its revolt from all external authority often cuts itself off from personality-building experience.

*Summary of an address delivered by Alexander C. Purdy, professor of Practical Theology, Hartford Theological Seminary, at a Conference on Religious Education in Philadelphia, under the auspices of the First-day School Committee and the Committee on Education of Philadelphia Yearly Meeting.

The way out of this impasse was put in classic form centuries ago, "Whosoever would save his life shall lose it and whosoever shall lose his life for my sake shall find it." Finding life by losing it for worthy ends—this is the supreme need of our society to-day. Such a principle operative in life will build character, integrate society and make for the kingdom of heaven upon earth.

We have learned that our primary task is not moral didacticism. The intellect no longer rules.

We have been incited to seek for the moving factors in life. Whether these moving factors rise out of the racial history of the individual or out of the social situation, we must seek to run them down. And having found what is elemental and basic we will seek to sublimate rather than repress it; to move life in constructive directions by the lift of the imagination; to deal throughout with real rather than with artificial interpretations of personality.

In the same connection, the endeavor to build character through the discovery and use of interests may be mentioned. People are as interesting as their interests.

Another popular character building technique just now is the development and control of the individual through the deliberative group.

But it is the role of religion in character building with which we are especially concerned. One turns to religion not so much with the hope of discovering a new and more brilliant technique for character building as with the hope of interpenetrating techniques already known with apocalyptic fervor; of sustaining efforts already initiated with an adequate sanction; of energizing schemes for sublimation, and for discovering worthy interests which shall appeal to the moving passions, and for developing persons through the deliberative group—of energizing such schemes with a mighty dynamic. But he is met on the threshold of hope with the fact of the failure of religion.

I recently heard a brilliant young thinker say that religion was not an important factor in the world to-day. I think I understand what he meant and in the main agree with him. He did not mean that all that passes as religion is to be set down as hypocrisy. On the contrary there is far less hypocrisy in religion than we are apt to think.

At the close of the war there was a very widespread if vague and emotional desire to see religion operate in wider areas of human life, *i. e.*, international areas. But there was no adequate basis of knowledge or interest in such problems. Moreover the forces which had been dominant during the war could not possibly be called Christian.

Christianity, as Walter Rauschenbusch pointed out, has been tried and has proved workable, but in the narrower and not the wider spheres of human relationships. Our task is to apply it to these wider spheres which, in our day, press in upon the individual with increasing weight.

We have not been very successful in convicting people of social sin, that is to say in creating a sense of need in these wider relationships of life. And religion will never operate there until the individual feels the responsibility of his own relationships to these wider spheres, and that with a definiteness and particularity which the old time evangelist was able to produce in the narrower areas.

Who knows how to apply the power of religion to social problems? We tell youth that it ought to be informed on these problems. We devise forms of social service for summer vacations. But the religion of our young people will only begin to operate socially when they face the question of a personal vocation in terms of their idealisms. One remembers the comforting way in which young people have been assured by religious leaders that a devout Christian may "go into" any vocation. Christ's call is to the plow or the counter or the desk or the mine as well as to the pulpit or the mission station. But the finest type of youth of to-day is not going to ask, May a Christian "go into" the ministry, law, medicine, engineering, education? But he will ask, Do these vocations afford an opportunity for the adequate expression of the Christian purpose? Not, is it compatible with the successful pursuit of a given profession to devote one's leisure to religious activity? But is the absorbing and all-inclusive business of that vocation fundamentally Christian? Does it offer scope for the expression of the brotherhood in my heart in its daily grind of duties as well as in the lofty idealisms of its goals? Every vocation gives a man a chance to pick up the wounded and robbed who have fallen by the wayside, but what about the main business which takes him from Jerusalem to Jericho? Is that main business an expression of his deepest purpose? In the whole field of vocation choices and vocational guidance religion may function socially and with power.

The supreme values of our common experience are conserved by true religion in the very heart of things.

Religion with its reference to the unchanging and the eternal, set in individual hearts and minds, is ever an assurance of the importance of people.

Perhaps, at bottom, our failures to help youth find itself, and win its way to character, are due to the fact that neither we nor they care deeply enough about people.

I mean the amazing, almost incredible concern which Jesus of Nazareth manifested, with such calm realism. Here is a rich young ruler. See him rush up,—"Good Teacher, what shall I do to inherit eternal life?" Just such a youth as any one knows. All unexhausted, if unorganized, as to powers! Hot with ambition and energy, if self centered! It brings a lift of emotion to anybody's heart to visualize him, clean, strong, yet troubled. "And Jesus looking upon him loved him." And so, an embrace? No! The surgeon's stroke! Here is a case of ingrowing religion. Finger too often on the pulse. "As a man who does not suffer from headache forgets his forehead and a man who does not suffer from toothache forgets his teeth so the righteous man thinks not of himself," runs the Japanese proverb. Negatively, you need to cut loose from the things which entangle you. "Go sell whatsoever thou hast and give to the poor." Positively, you need, not another rule ("Good Teacher") but a leadership power-

ful enough to pull you out of yourself and into a great enterprise. "Come, follow me."

Nothing can ever supersede, in the building of character, personal dealings like that which are wise as the serpent and harmless as the dove. Organization and technique and theory can only at best afford ways and means for such opportunities.—*Friends' Intelligencer.*

The S. F. R. L. at Andover

Granville Hicks

When one is closely associated with a conference it is difficult to evaluate it, but the excesses of an enthusiast should be and usually are forgiven. Those of us who were at Phillips Andover Academy, the last week in June, are confident that the third annual conference of the Federation was not only the best conference of the three, but also one of the most remarkable conferences on religion ever held.

In the first place there was the subject of the conference. We were asking college men and women to spend a week discussing one of the more serious, more complicated, and more abstruse problems of the day, the problem of the future of religion. We planned for ourselves a program that included three speakers and a round table every day. We were not arranging for a vacation, we were trying to do some hard thinking. We played, but the play was incidental. We were there for work.

Only sixty students attended the conference, although there were a score or more of older people who spent all or part of the week with us. The comparatively small attendance was due in part to the lack of widespread publicity, which in turn was caused by our financial straits, and in part to the fact that many college students of both sexes work all summer and have no time to spend at our conference or at any other. But there are some students who do not work and others who could afford to give up one week. Undoubtedly if we had had better means of publicity we should have had a larger attendance, and though too large an attendance would have been a misfortune we should have gained if there had been approximately one hundred students present.

The important thing is, however, that the sixty students who came were the kind of students we wanted, students who caught the spirit of the conference, who came both to get and to give, who had thought and who were willing to think some more. Roughly one might easily have divided the group into the undergraduate and the graduate students. To some of the undergraduates the problems discussed were almost, if not entirely, new. They listened eagerly, but expressed their views with diffidence. The graduates were much more assured, had opinions on many more subjects. Graduates and undergraduates alike took a serious interest in the progress of the conference. Certainly not more than half a dozen of the sixty were intellectually lazy, and there was not a single dogmatist in the crowd.

Denominational differences are only a matter of statistical interest. Once more the Unitarians were in the majority, but the Universalists had a much better representation than last year, and several of them took a most active part, both in the administrative work of the conference and in the discussions. As last year, there were seven or eight from other denominations.

The more important differences of point of view contributed to the interest and the significance of the conference. At least two of the students called themselves materialists, and there were others who leaned toward that position. Among the older students there was a small bloc of avowed theists, and in between there were those who accepted a modified theism, if the term may be used. In addition there was a large number of students whose views were too uncertain to be given even a tentative label.

Another grouping of those present gives us the practically minded, the theologically inclined, and the predominantly esthetic. This rough and ready classification can not indicate the many shades of opinion nor the inevitable over-lapping, but perhaps it will serve. The practically minded were less in evidence than last year, when the discussion of social problems was the business of the week. The interest in theological and philosophical problems surprised every one, testifying most strikingly to the interest which young people take in the fundamental problems of man's adjustment to the universe. Accompanying the interest in philosophy was an appreciation of the place of beauty in the world, which always made that interest more than academic, and in one or two cases overshadowed it. Because there was no acceptance of orthodoxy, and because there were few of the conventionally minded, there was of necessity a variety of opinion which made the intellectual contacts of the conference always valuable and sometimes positively exciting.

With such a group of young people all that was needed was candor and frankness. They were conspicuous. In part I think their presence was due to the frankness and candor of the speakers. Thirteen men, well known in the world of religious thought, addressed us. Each brought to us the best that he had. Many of them with simple sincerity made personal confession of the faith that was in them. We did not always agree with what they said, and in one or two cases the talks were too elementary to be of great value, or too poorly prepared to be impressive. But without a single exception each speaker addressed us with a moving directness and honesty, and the great majority of the talks were carefully planned and admirably presented.

Of all the addresses it is impossible to speak, though there is not a reader of the *Leader* who would not profit if an abstract of each one could be presented. From the searching questions with which Professor Vernon of Dartmouth set the tone of the conference to the lofty affirmations with which Mr. Thomas Billings brought the conference to its close, the addresses were of high character, and it is worth mentioning that scarcely a speaker failed to comment on the eager attentiveness of his audience.

Dr. Vernon's and Mr. Billings' talks, already mentioned, were indubitably among the best of the conference, but it would be inpossible to say that they were better than Dr. Frank Adams' statement of the new tasks of the churches, or Stanley High's talk on war, or Mr. Shippen's address on religion and art. Dr. Frederic Perkins, speaking on the modern thought of God, made a profound and searching statement of many aspects of this theme, and Mr. Speight's talk on worship was another masterly account of personal faith.

The round tables again proved their value in giving an opportunity for group discussion. Of course some of the most important discussions were carried on at meals or under a tree on the academy's beautiful campus. But in the round tables the entire group met under capable leadership and discussed four of the significant problems of religion to-day. Many times older people present commented on the frankness of the discussion and spoke of the value of the round tables for themselves.

What did the conference accomplish? Nothing concrete, I am happy to say. What conclusions were reached? None whatever, fortunately. When a conference aims at definite results discussion is cramped, and full expression of opinion is impossible. Particularly is this true of a conference discussing religion, for nothing in life is more difficult to put into words than religion. We were discussing things together, listening to speakers, hearing and criticising the opinions of others, presenting our own ideas and submitting them for analysis. The results are in the mind of each individual. He makes the synthesis, accepts ideas that commend themselves, disavows ideas once his that no longer seem trustworthy. What results there

are, are in his thinking. Because this is true, I have spoken throughout this article of the spirit of the conference rather than of any particular ideas there discussed. The attitude of the individuals present is important because it is the attitude that guarantees whether or not the ideas will ever amount to anything.

Of the business of the conference I have said nothing. We adopted a new constitution, and we elected officers. J. Russell Wood, Harvard 1925, is president. The other officers are Dorothy Dyar, Union Theological Seminary, Grace Chase, Mount Holyoke, Margaret James, Brussels, Leslie Pennington, Harvard Theological School, Milen Dempster, Harvard Theological School, Rebecca Gallagher, Vassar, Martha Fischer, Yale, and Elizabeth Hall, Smith. The conference voted to create a new general council to include sectional representatives.

The most important business of the conference was the decision that the Federation should continue. That there was doubt may be surprising, but the lack of financial support has placed the organization in a difficult situation. If there had ever been any question in our minds concerning the value of the cause it disappeared during the conference, but there remained doubt as to whether our particular organization could effectively serve that cause. That doubt was dispelled when every person at the conference pledged his co-operation in the coming year. It has been said that the whole trouble with liberalism is that it does not lend itself to organization. We are born protestants. But if we can have a spirit of loyal co-operation we do not need to worry about organization. Rather we may be glad that we have escaped its dangers. The S. F. R. L. has such a spirit. It will go on as effectively as it can, and there is reason to believe that its accomplishments will not be inconsiderable. But its work will fall short of the maximum of effectiveness unless there is also a spirit of loyalty on the part of older liberals. On our record of two years of activity, and particularly on the record of this conference, we stand, and in view of that record we make our appeal to fellow liberals who believe in our cause.

Reactions of Our Readers

ON THE WAYSIDE INN

To the Editor of the Universalist Leader:

In a February number of the *Leader* I read your interesting letter about the Wayside Inn. Ever since I have been anxious to see it, and in May I was privileged to visit it and be shown all over the "Red Horse Tavern," and took dinner, where the tables were laid with shining linen and silver. It was one of the interesting days of my life—and now I am reading Longfellow's Tales, which I never had before. I wonder that I never knew about the Inn before.

Now that I have been there once, I want to go again to see it, as dear Dr. Bisbee used to say.

I could not help telling you about this pleasure, because you first attracted my attention to the delightful place, and I have enjoyed it all so much. How interesting the *Retreat!*

Very cordially,

Sarah A. Porter.

Langdon, N. H.

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THE "LEADER" ONE HAPPENED TO SEE

To the Editor of the Universalist Leader:

I have just been reading an address by Arthur Nash and an editorial in the *Universalist Leader* of May 2, that happened to fall into my hands. I am glad to contribute the enclosed check for the work among the Turks. There is no address given to which to mail contributions, so I am forwarding to you. Kindly cash at once, as I am closing my Pasadena checking account. I thank you.

Yours,

S. Elizabeth Williams.

Providence, R. I.

* *

AN OBLIGING SCIENTIST

To the Editor of the Universalist Leader:

The trial in Tennessee against a teacher accused of teaching certain scientific theories in violation of a newly passed law in that state, reminds us of how another teacher is said to have avoided a similar difficulty.

In the early days in this country, when there were no country school superintendents and no stated requirements for rural school teachers, their fitness was determined by such oral or written examinations as the local school committee might see fit to give them.

In a certain school a teacher taught his pupils that the earth is round, which startling theory met with much opposition on the part of the school committee. The teacher was not hired for a second time and the committee determined in the future to be more careful in the selection of teachers.

When a new applicant appeared before the committee they put to him such questions as seemed important in their judgment, and, receiving satisfactory answers, were about to engage him, when one of the examiners suddenly remembered their previous controversy and said:

"Hold on a minute. How do you teach—that the earth is round or that it's flat?"

The candidate replied, diplomatically, "I am prepared to teach it either way."

M. J. Dotter.

Sullivan, Mo.

* *

DR. KELLY AND THE SUNDAY SCHOOL TIMES

To the Editor of the Universalist Leader:

I have read your editorial in the issue of May 16 on "Read the Fundamentalists." I sent for and read all of Dr. Kelly's articles. I did not know that an orthodox believer in faith and miracles could be a "Great Scientist."

I have been busy in other directions but I was so forcibly struck by the utter medievalism of the mind of the writer, and the literal acceptance of it by the publishers of the *Sunday School Times*, that I have been writing a letter to them commenting as far as I can on the papers, and I expect to send the letter to them next week.

Samuel T. Williams.

Baltimore, Md.

* *

ALL NARCOTICS LOOK THE SAME

To the Editor of the Universalist Leader:

Whether humanity be drunk with alcohol, drugged with opium or doped with tobacco, the difference is in degree and not in kind. The habitual use of these products and all their substitutes weakens the action of the heart, the most vital organ of the body, disturbs the circulation and thereby the whole system, makes us an easy prey to attacks of physical, mental and moral disease, robs us of our resistance to fight the attacks, shortens our days and renders of less value the days we are here, to say nothing of the waste of time and money, so sadly needed for legitimate purposes.

Margaret C. Danforth.

Dover-Foxcroft, Maine.

* *

MATERIAL OR SPIRITUAL

To the Editor of the Universalist Leader:

Will the following explanation cast any light on the confusion caused by the conflict which has raised the town of Dayton, Tenn., into undue prominence?

Evolutionists declare that man probably descended from some branch of the animal kingdom and that he is in a constant state of flux, of growth and development. This theory, as I

understand it, is deduced from observation or sense-impression, and makes its appeal to the human intellect as a reasonable hypothesis of man's origin and destiny. I venture the opinion that what they have in mind is the so-called material, physical or corporeal man, as they seem to be oblivious of any other existence or reality.

The Bible declares that God made man in His own image and likeness. Since God can not be human or material, He must be Spirit. If God is Spirit, it follows that His creation, man, must be spiritual, not material. Matter is finite and mortal; Spirit and spiritual creation, including man, is infinite and immortal. Isn't it something like this that Mr. Bryan and his friends are trying to say?

The first is a belief based on the assumption that matter is real; the last is a declaration of spiritual truth which any one can demonstrate to his own satisfaction. Between the two there is a wide gulf fixed; and the altercation which has arisen over the difference reminds me of the Hindoo Fable, written by John G. Saxe, entitled, "The Blind Men and the Elephant," The "moral" of the poem seems particularly applicable:

"So oft in theologic wars,
The disputants, I ween,
Rail on in utter ignorance
Of what the others mean,
And prate about an Elephant
Not one of them has seen!"

A. Gerhard Dehly.

Boston, Mass.

* *

GREATLY APPRECIATED

To the Editor of the Universalist Leader:

Thank you for the leaflets. I had kept my papers, but at housecleaning time they disappeared. I want to keep in touch with the work. All my life I have been a Universalist. I am in my ninetieth year. The *Leader* is the most comforting thing I have. I am a member of the Lansing, Mich., church.

Yours truly,

Armanda Barber Mead.

Duluth, Mich.

Universalism as It Is

THE following letter expresses so accurately the ideals of the Universalist philosophy that we publish it in full and thank the author for sending it.

Hon. Robert W. Hill,
Chairman of the Executive Committee,
The Laymen's Movement of the Universalist Church,
Boston, Mass.

My dear Judge Hill:

Your office has honored me with several invitations to speak in behalf of the Five Year Plan, in New England, and in New York State. This experience has been most pleasant and informing. It occurred to me that you might be interested to know how the Plan and my experience in speaking in its behalf, together with the reaction of the conferences and the individual churches, have affected me.

As one who was in the ministry of the Congregational churches for more than thirty years, and who is now permanently in business, I was free to respond to your invitation; and having had not a little experience in promotional activities for religious enterprises, I felt inclined to do what I could to assist our Universalist brethren, especially as represented by the Laymen's Movement.

In general, I am impressed with the splendid opportunity before the Universalist Church. To be specific, the Universalist Church has an opportunity:

1. *To show that a small denomination may be much more significant for Christianity and the world than its numbers would indicate.*

The present conspicuous example of this possibility is found in the world service of the Society of Friends, the Quakers, in their magnificent, humane-Christian work during the World War, and especially since actual warfare ceased with the Armistice, in November, 1918. In Central Europe, chiefly in Germany, 5,000 feeding stations for women, children, the aged and the sick have been maintained. Does any one suppose for a moment that a small section of the Christian Church in America, numbering about 110,000 members, raised all the money, and did all the work needful to maintain this great enterprise? Every one honors the Friends, every one believes in them, and a host of people are glad to entrust them with any funds they have to give for religious and charitable work, because they know that the money will be spent wisely, and every cent accounted for.

Another opportunity the Universalist Church should seize to-day is:

2. *To rid itself of what some of its members have called its bondage to "the timidity complex," or what some others have called "the inferiority complex."*

Even among Universalist people, there are some who seem to have lost confidence in the mission of the denomination; and still others are saying that it is not liberal enough, etc. etc. Such opinions I believe to be false, and I know that they are harmful. The practical result has been to make the constituency of the churches timid and wavering. Brethren, "forget it."

The Universalist Church has a still greater opportunity:

3. *To demonstrate that a liberal Christian faith is necessarily vital, aggressive and sacrificial.*

It must never be forgotten that a conviction directly the reverse of this is prevalent in the membership of other Christian Churches, and it must be remembered that there is such a thing as "a decent respect for the opinions of mankind," religious and otherwise. The service of the Universalist Church in freeing the minds of multitudes from the domination of certain inhuman and barbarous theological notions, and in humanizing the conception of God, has been wide and lasting, while it has kept what is real in the incomparable message of the Bible, and in the conception of our Lord's person.

Old denominational divisions have no important intellectual meaning in the modern world, and what little there is is becoming less and less. A new alignment of the religious forces of the world, and especially of the Christian world, is not distant. Universalists have now a service to render, and later a valuable result in which to share. If the Church will rise to its fine opportunity, as I do not doubt it will, admiring, generous and devoted friends in practically all of our communities, and in all our Christian denominations and without their bounds, will help it fulfil its large responsibilities.

The unselfish Christian spirit of the Universalist Church in giving to the support of the Federal Council of the Churches of Christ in America, when that Church has no vote in the proceedings of the Council, is an exhibition of Christian generosity and forbearance not wasted on the American Christian public.

Under the inspiring example of Mr. Arthur Nash, through the channel of the Universalist Church, the American religious public are seeing, not only how a Universalist, a Roman Catholic and a Jew can work together in a great business, the manufacture of clothing, but also how they can work together and give together, to bring the delayed Kingdom of God into this old world.

If the sentiments that I have tried to express in this letter can be made to help the cause you are so finely serving, Judge Hill, you may make any use of them you see fit.

(Signed) *Frank W. Merrick.*

Allston, Mass.

SOUTHERN UNIVERSALIST INSTITUTE

Martha G. Jones

The Institute conducted by the Southern Universalist Association at Camp Hill, Ala., June 19-28, has become history.

The student body, of whom there were about fifteen registered for examinations and as many more attending lectures daily, represented Alabama, Florida, Georgia, Tennessee, and North Carolina.

The instructors were Mrs. Ethel M. Allen, president of the W. N. M. A., Methods in Mission Circle Work, and the study of the text book on Home Missions for the ensuing year, "Peasant Pioneers;" the Rev. Ladie Rowlett of Atlanta, an able minister and welfare worker, "The Development of the Devotional Life," "The Teacher," and the Home Mission Study book for the year, "New Days in Latin America;" the Rev. George A. Gay, minister of the Camp Hill Universalist church and Director of the Institute, "The Bible;" Miss Myrtle Belyea of Boston, "Methods in Young People's Work;" Miss Mary Slaughter of Camp Hill and Boston, Field Worker for the G. S. S. A., "The Pupil," and "Methods in Organization and Administration."

The preachers were Dr. F. B. Bishop of Miami, Fla., Southern Superintendent, the Rev. B. H. Clark of Chattanooga, Tenn., pastor of Shinn Memorial Church, the Rev. J. M. Rasnake, of Atlanta, Superintendent of Georgia Universalist Churches, and the Rev. George A. Gay.

The young ladies were housed in the parsonage with Mrs. Rowlett as "house mother." The whole Institute also was entertained for meals in this hospitable home of Mr. and Mrs. Gay.

The Institute began with a sermon by Dr. Bishop which made us feel how important it is to gain the fullest possible understanding of the infinity of God's creation, and His unceasing revelation to mankind, and to build our life upon this understanding.

Each day began with a devotional service, followed with the study of the Development of the Devotional Life, under Mrs. Rowlett's instruction. Mrs. Rowlett had three classes each day and helped in other activities as well.

Mrs. Allen's work in "Methods" and in the Home Mission Study sent us home with the vow registered in every heart, "My Mission Circle shall hold better meetings and do more effective work for the Kingdom of God this year." A playlet, "The Evolution of the Mite Box," was very effective.

Miss Belyea conducted an enthusiastic class in Young People's Work and proved a great aid in all the young people's activities.

She organized the Dixieville Y. P. C. U. with Miss Matilda Garber of Atlanta as president and Miss Norma Ward of Rose Hill, N. C., as secretary, who will report the work of this Union.

Miss Mary Slaughter was the teacher of two classes in Teacher Training. Miss Slaughter and Miss Belyea were leaders in all the social and recreational activities of the young people.

Miss Slaughter, with the help of the young people, gave two very effective pageants, "Children of All Lands," and "Children of the Bible."

The Rev. George A. Gay devoted one period each day to an intensive study of the Bible. These studies are being published in the *Universalist Herald*, and are well worth the subscription price of the paper.

The sunset services and the devotional meetings of the Dixie Union were sources of inspiration.

Mr. E. T. Williams of Chattanooga, Tenn., representative of the Five Year Program of the Universalist Church, made an earnest appeal on Sunday morning for co-operation with the General Convention.

The banquet on Saturday evening was a joyous occasion. Miss Belyea acted as toastmistress.

The only thing that happened to mar the pleasure of the occasion was the total destruction by fire of the main school building of the Southern Industrial Institute—the building which Dr. Lyman Ward and his students of twenty-six years ago erected with their own hands, and which has become a shrine to so many boys and girls who have received there an education and a view of life's possibilities which they could not gain elsewhere.

Dr. and Mrs. Ward both persisted in going into the burning building to rescue valuable books, papers and documents until it seemed impossible that they could escape with their lives. Brave boys and men of the school and the village also entered and did all that was possible to save a remnant of the valuable contents. A filing cabinet and two desks, fortunately containing the mailing list and the greater part of the papers of value, and three typewriters, were rescued. Two pianos, one a splendid Chickering grand, with several rare and valuable paintings, were lost.

The Southern Universalist Association elected officers as follows: President, Rev. George A. Gay; vice-president, Rev. Ladie Rowlett; secretary and treasurer, Mrs. Langley. Trustees, Mr. Greeley McGowan, Rev. B. H. Clark, Mr. H. C. Blake, Miss Mary Slaughter.

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THE PARABLES OF SAFED THE SAGE

The Parable of the Camels

We sojourned in Egypt, I and Keturah, and we rode on Donkeys, and also we rode on Camels. Now of all beasts that ever were made, the Camel is the most Ungainly and Preposterous, and also the most picturesque. And he taketh himself Very Seriously.

And we beheld a string of Five Camels that belonged in one Caravan, and they were tethered every one to the Camel in front of him. But the foremost of the Camels had an Halter that was tied to the saddle of a Donkey.

And I spake unto the man of Arabia who had the Camels, and inquired of him how he managed it.

And he said, Each Camel followeth the one in front, and asketh no questions. And I come after, and prod up the last Camel.

And I said, Doth not the first Camel consider that there is no other Camel in front of him, but only an Ass?

And he answered, Nay, for the first Camel is blind, and knoweth only that there is a pull at his halter. And every other Camel followeth as he is led, and I prod up the hindermost one.

And I inquired, How about the Donkey?

And he said, The donkey is too stupid to do anything but keep straight on, and he hath been often over the Road.

And I said unto Keturah, Behold a picture of Human Life. For on this fashion have the Processions of the Ages largely been formed. For there be few men who ask otherwise than how the next in front is going, and they blindly follow, each in the track of those that have gone before.

And Keturah said, But how about the leader?

And I said, That is the profoundest secret of history; for often he who seemed to be the leader was really behind the whole procession, and at the head was nothing more sensible than a Donkey.

And Keturah said, That is a Pessimistic Interpretation of Human Life.

And I said, The fools make the fashions, and the wise men follow them.

And she said, It must be fun for the Donkey.

And I said, He is so happy to carry no load, but to hold up one end of the halter of the first Camel, that he doth laugh a great Haw-Haw at the folly of the whole world except himself.

And this was a little severe; but I have often mourned the lack of wise Leadership among men, and the String of Camels led by an Ass is worth a moment's sober thought.

For so long as the world is content with the kind of leadership that doth guide the fashion in Clothes, and Politicks, and much beside, the Donkeys will not lack for occupation.

Understanding Our World

The Chinese Chaos

The Chinese upheaval is a still larger and more urgent part of the prodigious Asiatic question. We talk of the yellow world. Who conceives it? There you have at least as many people as in the whole of Europe—between four hundred and five hundred millions—and amongst them works and seethes continually the mental revolution started by the awakening and the victories of Japan. The twentieth century will not be long enough to show all the consequences for the world at large of that movement; but its developments are certain to modify profoundly all common political calculations both in Europe and America. . . . Following the riots and shooting at Shanghai there has been a worse affair at Hankow—where the Chinese crowd assailing the foreign settlement was met by machine-gun fire after disregarding hosepipes; and eight of the attackers were killed. All this was fuel to the flames.

The students lead the mobs, and the sympathy of the whole people is with their purposes, though their violence is dreaded by the more sober elements. At Shanghai the negotiations for a settlement have broken down. The Peking Government covertly encourages the troubles, and in any case has no national authority. Bolshevist influence directed by the Russian Envoy, Karakhan, saturates the country and deliberately works to inflame the Chinese, and to reduce to insignificance the political and commercial position of all the other white Powers. The possibilities are more dangerous than at any time since the Boxer rising.

This is the biggest single question in the world, and amongst the most difficult. What is to be done? Our Labor Party is egregiously misled when it supposes that industrial conditions in the foreign mills are a main cause of the trouble. These conditions would remain far worse in the native-owned mills if all foreigners were eliminated. What we are facing is above all a great mass movement of Chinese nationalism; and serious concessions will have to be made to it. The agitation for the movement is chiefly concentrated against Britain and Japan, but it seeks definitely to diminish all foreign influence. The *Observer* showed two years ago how Turkish success in abolishing the capitulations had inspired the Chinese with the hope of regaining control over the treaty-ports and establishing native jurisdiction over the property and persons of foreigners. And we have pointed out that when India has been given freedom by the British Government to frame its tariffs in its own interests, the same right could not be withheld from China whenever the present civil chaos was replaced by some tolerable system of order and security.

In these circumstances, unless China is to be abandoned to Bolshevist intrigue with incalculable hazards likely in the end to threaten the very peace of the world, the sooner the other white Powers and Japan get to work the better. Without the definite leadership of the United States nothing adequate can yet be done, but the attitude of Washington has so far been indecisive. As this journal urged two years ago—on the strength of competent information and far-sighted advice from China itself—two Conferences are wanted, not merely one, however broad. The Diplomatic Conference must permit China to raise a larger revenue and to increase her tariffs like other countries—however little we may like it—upon certain conditions. The fundamental condition must be the success of a parallel Native Conference called for the purpose of ending the chronic civil war and restoring some kind of national unity. Otherwise the increase of tariffs and revenue would only mean a bigger fight for larger spoils and chaos worse confounded in the long run, with the certainty of international peril. Let us trust that America and Europe will take action in time; and that British statesmanship, whilst firm in defending our fair interests against violence, will exert itself in a moderating and conciliatory temper.—*London Observer.*

If the causes of conflict and confusion were as simple as men would like to believe, the world would be a much more comfortable place than it is. . . . In an outbreak of this kind the immediate cause may be simple, but when violence has begun all the pent-up passions of history and race, which may or may not be connected with that cause, burst into flame. In a world where the confusion caused by foreign intrigue and the anomalous privileges enjoyed by great Powers interested primarily in their own aims is complicated by civil war a single incident may set a match to a great body of passion.

China's grievances against Europe are immense and of great antiquity, and the disorders of which Mr. MacDonald spoke on Monday in the House with a becoming gravity are really the penalty we are paying for postponing again and again reforms that were long overdue. Over twenty years ago Great Britain, the United States, and Japan agreed to surrender their anomalous privileges if China could satisfy them that she had an efficient judicial system. At the Washington Conference the Powers agreed that an international commission should inquire into the whole question with a view to action. The commission has never been constituted. The condition of China might be pleaded as an excuse for inaction, but there was no reason to wait until China had fallen into that condition. If her neighbors had been in earnest this galling and provocative system might have been reformed long ago. To-day the condition of China, which seemed at one time a reason for inaction, is become the strongest reason for pressing on these reforms. . . . For a century the other Powers have been interested in China mainly as a place in which different nations competed in predatory violence or intrigue. To-day peace and order in Europe may depend on the sincerity with which the Great Powers can co-operate for the good of China herself.

A great opportunity of this kind was lost in the spring. China is passing through the first phases of the industrial revolution. One of her ablest representatives said at Paris during the Peace Conference that this was the most critical and anxious aspect of China's future. Could China, with great and rapid industrialization in prospect, escape the dreadful shadows through which England groped into some kind of civilized life a century ago? . . . The National Christian Council of China started an agitation three years ago for the introduction of the international labor standards contained in the Washington Convention of 1919. They had some success in their larger aims, for the Government at Peking promulgated Provisional Factory Regulations in 1923. They had still greater success in Shanghai, where they persuaded the Municipal Council to set up a Child Labor Commission and to adopt its recommendations. Unfortunately these recommendations required the ratification by a ratepayers' meeting, and when the meeting was summoned last April there was not a quorum. It is obvious that in the present state of China, where the enforcement of factory law, or any law, is exceedingly difficult, a foreign settlement like that at Shanghai, controlling its own district, had a splendid opportunity of introducing reform and setting a great example. When that community represents nations that have enjoyed and abused great privileges the obligation to make some return is particularly pressing. The ratepayers of Shanghai threw away a great opportunity. That opportunity will recur, and we can not believe that it will be thrown away again. And when the Powers begin to co-operate with China instead of competing in exploiting her, they owe it to themselves as well as to her that they should make it easy for the Chinese Government to reform industrial conditions throughout China. The action of the Powers will be a test of their good faith, for they will show whether their desire to forward these reforms is stronger than the powerful interests that seek to keep them back.—*Manchester Guardian.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Little Books

The New Orthodoxy. By Edward S. Ames. The University of Chicago Press. $1.50.

The Next War. By Professors Hall, Chafee, and Hudson. The Harvard Alumni Bulletin Press. $1.00.

Peace and Goodwill in Industry. By Stanley Baldwin. The Dial Press. $.75.

The Historical Development of Christianity. By Oscar L. Joseph. Charles Scribner's Sons. $1.50.

The Passing of the Phantoms. By C. J. Patten. E. P. Dutton & Co. $1.00.

What I Believe. By Bertrand Russell. E. P. Dutton & Co. $1.00.

Usually when we group several books under a single heading it is because they deal with the same subject. This time, however, we have based our selection not upon similarity of subject-matter but upon similarity of size. We propose to comment on a number of little books. Little books have a peculiar claim upon our affections. They are not intended to be read at home, but are supposed to be stowed in coat pockets whence they may be drawn to be read upon street cars. So utilized they afford a pleasant sense of superiority to the other passengers, an adequate means of passing the time, and occasionally some slight intrinsic satisfaction. If old favorites, they offer marked passages over which we meditate. If new and none too substantial as to contents, they are quickly read and may be laid aside at the end of the trip. If they are worth the reading we feel that we are doubly rewarded, and if they are stupid, we are consoled that we should be no better off had we read the advertisements or surreptitiously perused a neighbor's yellow journal. Let us, then, praise little books in general and comment on a few in particular.

Of course street cars are not the only places where little books may be read with profit. "The New Orthodoxy," by Edward Scribner Ames, now revised and republished seven years after its first appearance, supported us during a long, tiresome, and slightly nerve-racking wait in a dentist's office. We found that Dr. Ames is one of the modernists. A modernist is a well-meaning man who has discovered that the status of Christianity is changing, but who hasn't the slightest idea of where Christianity is going and only a vague notion of where he wants it to go. In general modernists feel that it is their duty to play safe, picking up as much as possible of what is new and relinquishing as little as possible of what is old. They usually talk on the same subjects: the new view of the Bible, the application of the scientific method to religious thinking, the growing sense of the immanence of God, the moral leadership of Jesus, and the need of emphasis on democracy and social justice. Most of these terms they use with some care in the attempt to win the liberals without alienating the conservatives. As a result they antagonize both parties and disgust more or less impartial outsiders. History teaches us that the conservative liberals are always useful in an educational way and as a stabilizing force. Therefore we tolerate them, although we wish they wouldn't all write books.

An altogether useful book for street car purposes is "The Next War," which contains three speeches, each short enough to be read through during a car ride of medium length. The one trouble with the book is that it is so extremely interesting that one forgets how serious is the subject with which it deals. Professor Hall, who teaches chemistry at Harvard, says some striking things about science in the next war, with particular reference to poison gas. Professor Chafee, of the Harvard Law School, describes a weapon more insidious than poison gas, propaganda, mentioning the suppression of free speech during the last war and prophesying an even more general suppression in the next war. Manley Hudson, also of the Law School, speaks of the prevention of war, of the aims of the belligerents during a war, and of changes which occur in those aims. He concludes, as he concludes most of his speeches, with a plea for the League of Nations. If you slip this book into your pocket the next time you take your least likable ride, the one on the bumpiest car or the one familiarity has made unendurable, you'll find that the book helps.

Another book that will help you to utilize your spare time is Dr. Joseph's outline of Church history. If you want to review the development of Church history, or if you want to study it for the first time, you could not do better than to make his book your street car companion for the next few weeks. It may not be absorbingly interesting, but it's very valuable. In less than two hundred small pages it covers the nineteen hundred years of the Church's existence, omitting very little of major importance. The material that the author crowds into that little book will amaze you! Although it is intended to be only a skeleton outline, Dr. Joseph manages to put a good deal of flesh on the bones. His slightly orthodox Protestant bias is seldom obtrusive and never objectionable. We have read several of Scribner's "Life and Religion" series, but none that we like better than this.

Much different is the little book which contains three speeches delivered by the British Prime Minister, Stanley Baldwin, during March of this year. The speeches may not be masterpieces, but they voice a deep and sincere desire for peace in industry. They do not make many concrete suggestions, but they lay down a fundamental principle, the need on both sides of a longing for peace and a willingness to work for it. Well written, admirably printed, "Peace and Goodwill in Industry" will make you a pleasant companion for a day or two.

Without any doubt E. P. Dutton and Company are past masters of the art of making little books, and if you are reading a volume from their "To-day or To-morrow" series you must take care lest you be carried by your stop. "The Passing of the Phantoms," which Prof. C. J. Patten has contributed to the series, is as interesting as its predecessors, but it lacks a directness which they possess. They have all selected some particular phase of scientific thought, but Dr. Patten has wandered over such a field that his brief essay reads like a prospectus for a library. He begins by trying to prove that evolution is a reality, continues by showing how mental and moral powers have developed in the lower animals, and concludes by giving a sketch of the birth and growth of morality in man. Imagine trying to do all that in 10,000 words! Patten does it reasonably well, but his book suffers because it is spread out. When the reader finally discovers that Patten is trying to show that morality must be based on a scientific view of the world and not on superstition, he wonders why it was necessary to spend three quarters of the book discussing evolution and animal pets. In view of the fact that Dr. Patten's *bete noir* is the anthropomorphic view of God, it is amusing to find that his view of Nature is distinctly anthropomorphic, or at least anthropopathic. But, whatever its faults, the book is readable, and we heartily recommend it for street car purposes.

Another book in the same series is Bertrand Russell's "What I Believe." In the present anthology of little books it takes first place, even though it comes last on this page. For street car riders it is ideal. You will probably like it very much or have no use for it whatsoever. If you happen not to accept or reject it as a whole, then you'll like parts of it very much and dislike others with equal fervor. Mr. Russell has written with his usual suave plausibility, and the first chapter makes it astounding that any one could hold to religious beliefs, the second and third make our code of morals amazingly antiquated, the fourth explodes the old idea of salvation, and the fifth makes us

(*Continued on page* 23)

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

Expenses at the Institutes.

Our pamphlet gives the cost in each place. Of course expenses vary; but in every instance they are marvelously low considering what is received. The registration fee is merely nominal—only a dollar. As for board and lodging we know of no other summer resorts where a person can spend as much time for so small a price.

Rev. A. Gertrude Earle, Gifted Writer and Speaker, who, on October 1, will enter upon full-time Service for the General Sunday School Association. Miss Earle will give an Address at the Syracuse Convention.

* *

THE SCHOOL AT DURHAM

While we naturally advertise our own summer schools, we must not overlook the fact that there are others that are good. Northfield, Mass., has a good school, with a half hundred Universalist students every year, and Durham, N. H. has a good one, and there are many others in different parts of the country.

Mrs. Nellie T. Hendrick is the dean of the school at Durham, and for this, her tenth year, she has secured a splendid faculty and has prepared a thoroughly profitable curriculum. Our Miss Andrews and Mrs. Chamberlain are among her teachers.

We regret that the Durham dates, Aug. 10 to 18, overlap with our own at Ferry Beach. Nevertheless we give our best wishes to Mrs. Hendrick and her enterprise.

IMPORTANT FOR MINISTERS

Laymen's Sunday is to come on Oct. 18. What a happy coincidence! Our ministers will not have to preach that day and therefore they will be at liberty to be at Syracuse, where the General Sunday School Association will be holding the greatest convention in its history. Dr. Reed will give the occasional sermon, our own Dr. Reed, informed and enthusiastic about religious education. There will be a model session of the great Sunday school at Syracuse, Mrs. Lillian C. Shaw and her associates demonstrating how to do a good many important things. In the afternoon there will be a chance to catch the breath and visit with delightful folks. At night there will be an address on "Pageantry," by Miss Slaughter and a pageant by the folks from Syracuse.

That will be on Sunday. There will be a great program on Saturday too and another on Monday. Wise ministers will thus early take out their date books and assign Oct. 17, 18, and 19 to the General Sunday School Association. And then, of course, they will plan to finish Tuesday, after their own meeting, by attending our final great gathering.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

CONSECRATION SERVICE

A consecration service for Miss Georgene E. Bowen will be held at Ferry Beach Aug. 16. Miss Bowen will speak on "My Reasons and Purposes for Choosing Missionary Service." Words of Godspeed will be spoken by Dr. John Murray Atwood, representing the General Convention, Mr. Carl A. Hempel for the General Sunday School Association, and Dr. R. F. Johonnot of Bellows Falls, Vt. Welcome to Japan and the Blackmer Home, by Miss M. Agnes Hathaway. The commission will be given by Rev. Fred C. Leining, Board of Foreign Missions, and Mrs. Ethel M. Allen, Women's National Missionary Association. Consecration prayers Rev. James W. Vallentyne.

Those attending the G. S. S. A. and W. N. M. A. Institutes at Ferry Beach in August will have the opportunity to attend the consecration service for Miss Bowen, who is to sail for Japan, Sept. 1, from San Francisco, on the steamer "Taiyo Maryu," which is scheduled to reach Yokohama Sept. 17.

May all the Sunday school folks plan to stay over for the service and may all of the W. N. M. A. Institute plan to arrive in time for the service, which will be held Sunday *morning*.

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FROM BLACKMER HOME

My dear Friends:

March here is to the students what June is in most American schools, final examination and graduation time, for the school year in Japan begins in April.

Blackmer Home had an unusually large number of graduates this year. Counting Mitsu Iwasa, our Rhode Island girl, who finished Kindergarten Training School in October, we had eleven graduating, three from high school, the California, Minnesota and Connecticut girls. Of these the first and last will enter the English department of the Japan Women's University and the other will start on her duty assisting in the Midori or Ohayo Kindergarten. If she shows promise in that work we shall send her to training school next fall.

Three graduated from the university. Our one boarding girl, Katsue Hashimoto, having no "duty," goes to teach in a girls' high school about three hours from Tokyo. Nobu Ozaki, the St. Paul's (Chicago) girl, goes to her home in Shizuoka to mother her orphaned brothers and sisters and work out her "duty" assisting Mr. and Mrs. Stetson as secretary and interpreter. Sada Shirai, the New York girl, graduating from the Domestic Science department of the university, will have charge of classes of that kind in Dojin House.

Four more, the Massachusetts, Maine, Oak Park (Illinois) and Vermont girls graduate from kindergarten training and will all be needed in the work of our kindergartens.

We had just one party in honor of these sweet girl graduates and farewell to those who were leaving the home. One by one the girls scattered to their various vacation homes, and Miss Kent and I were able to snatch three days' rest at a Japanese inn in a most interesting fishing village far off the beaten track of travel, before the first of the girls should return to the Home.

A short time ago I was in fear that we should not have enough girls to fill the house on account of the difficulty in entrance requirements to the schools, but while two of our girls have had to enter a school not so desirable as the one we wished, yet we are glad to have them and so we add to our family five new girls, three beginning high school, one beginning and one second year in the Social Service department of the Women's University. I shall wait until I know them better before I assign them to states.

My twenty-two girls and I send our greetings to you, one and all.

Alice G. Rowe.

Among Our Churches

Church News and Interests

PERSONALS

Rev. G. H. Leining of Danbury, Conn., and his father, Charles C. Leining of Meriden, sailed recently on the steamship Ohio for Europe. They will spend two months in travel in Germany, France, Italy, Switzerland, Belgium and England.

Mrs. Pearl C. Hopkins of the Muncie, Indiana, church, accompanied by her daughter, Miss Hopkins, of Newton, Mass., visited Headquarters July 8.

Rev. Alpheus B. Hervey, Ph. D., a member of the first class graduated at St. Lawrence University (1861), was a visitor at Headquarters on Friday, July 10. Dr. Hervey, though showing some signs of his more than four-score years, is mentally as keen and as interested in affairs as ever. He spends the winter each year in Bermuda and the summer at Bath, Maine.

OUR HEADQUARTERS STAFF

Miss Alice G. Enbom, office secretary for the W. N. M. A., will be at Northfield attending summer school from July 14 until Aug. 1.

Rev. George E. Huntley, D. D., supplied the church at New Haven, Dr. Fischer, pastor, July 12, and will preach there again July 19.

Rev. Roger F. Etz, Chaplain of the 182d Infantry Massachusetts National Guard, is in attendance upon the Summer Camp July 11-25 at Camp Devens.

Illinois

Stockton.—Rev. J. L. Everton, pastor. One child was christened on Children's Sunday. The program arranged by the G. S. S. A. was given. On July 2 we held our annual Sunday school picnic at Freeport. Our Sunday school is open all summer, but we have no preaching during July.

Massachusetts

Lowell, First.—Rev. H. W. Haynes, pastor. This church closed after the service on July 5 until Sunday, Sept. 13. With the exception of two weeks between July 7 and 20, when Mr. and Mrs. Haynes will be in Maine, the pastor expects to be in Lowell throughout the vacation period.

Methuen.—On Monday, July 6, the parishioners tendered a reception to their pastor, Rev. A. Gertrude Earle. For the occasion the beautiful reception room of the Red Tavern was placed at the disposal of the committee by the proprietor, Mrs. Carrie E. Barnes. Miss Earle has so endeared herself to her parishioners in her long term of service that a large gathering was present to greet her. In the receiving line with her were George H. Richardson, Tristram W. Coburn and Herbert Fay Nye, deacons of the church. During the evening W. L. S. Gilcreast, clerk of the parish, in a felicitous speech expressed the feelings of those present and presented to Miss Earle a week-end bag which proved to contain a hand-painted kimono and a purse of gold. Music was provided by Mrs. J. D. Burley, pianist, and Mrs. Luther Watson, violinist. Macaroons and ice cream were served. Miss Earle, after more than fifteen years of service eminently satisfactory to this parish, leaves now only because she has a call which is peculiarly attractive to her, a call to work for the General Sunday School Association, with which she has been connected in a minor way for several years. Sincerest wishes for success go with her from her friends in Methuen.

North Adams.—Rev. C. C. Conner, pastor. While the church is closed until the Sunday after Labor Day, one of our two pastors will be at home available for any service in North Adams, Adams or Cheshire. The parish in its entirety was the guest of Dr. and Mrs. M. M. Brown for its annual picnic at their cottage on Laurel Lake, Saturday, June 27.

Roxbury.—Rev. Stanley G. Spear, pastor. The church closed for the summer July 1, the attendance remaining excellent to the last. Among the exceptional events of the closing weeks were the dramatic play given under the direction of Miss Stiles, and the Ladies' Night of the Roxbury Federation of Men's Clubs connected with four of the Roxbury churches. The Master Painters' Orchestra, under the direction of Mr. Schupbach, gave a fine concert with an attendance of nearly 250. A perfect June day made the annual Parish Field Day one of the largest attended and happiest outings held in many years. June first four members were received into the church and on Children's Sunday six babies were christened.

Michigan

Liberty.—Summer services are being held at the East Liberty Universalist church with Mr. George F. Magraw from the Canton Theological School acting as student pastor. Church and Sunday school are held every Sunday with good attendance. Five babies were christened and four new members taken into the church on Children's Day, Rev. William Couden of Concord taking this part of the service. Y. P. C. U. meetings are being held also, but no attempt will be made to organize until after the Detroit Convention. It is hoped to send at least four unofficial delegates up there; and with their ideas and enthusiasm we should then be able to have a mighty good Union here. A Boy Scout troop has been started with twelve boys attending. As the national organization requires a local troop to be permanently established, it will be necessary to find some man here who will be interested in carrying on the work after the summer work comes to an end.

New Hampshire

Manchester.—Rev. Arnold S. Yantis, pastor. It was a happy occasion on the first Sunday in July when minister and people celebrated the tenth anniversary of the present pastorate. Mr. Yantis used the time usually given to the sermon with an address in which he paid a well deserved tribute to the many faithful souls whose labors in all departments have done so much to maintain the church in a healthy condition, and expressed his grateful appreciation for the confidence and affection he has received. A great surprise was in store for the pastor, who had no intimation of what was coming, when the treasurer of the church, Frank A. Lane, stepped to the front, and, on behalf of the people, gave Mr. Yantis a box of gold pieces in token of their high regard for him.

Ohio

Columbus.—Rev. W. G. Price, pastor. The Convention brought us this year over twice as many delegates as last year. All were cared for without difficulty. Two new members were received into the church. At Children's Day one child was christened and later two others. On the Sunday before Convention met the church accepted the Five Year Program. Miss Wade, our organist for over three years, resigned, to become the wife of a Congregational minister. This year we are having only one month's vacation instead of the usual two. Congregations are averaging 100 during July.

Woodstock.—This church is coming to the front with generous contributions to the Convention Chest, Ministerial Relief, etc. Rev. Mrs. Colegrove, Rev. Mr. Leavitt and Miss Hathaway have been recent visitors. The church lost one of its oldest members in the death of Mr. Webb. Seven children were christened on Children's Sunday.

Rhode Island

Providence, Mediator.—Rev. Fred C. Leining, pastor. Children's Sunday was observed on June 14 with a large congregation. The program was presented by members of the church school. Four infants were christened. Certificates were given by the pastor to the graduates from the primary department. Beginning with the reopening of the school, a carefully prepared graded curriculum will be introduced. The school session since May began at 10 a. m. with the church service at 11. On June 19, the young people presented the three act comedy, "Our

Boys." Two delegates, John Smith Lowe, Jr., and Arnold H. Inman, from the Y. P. C. U. will attend the national convention in Detroit. The lawn party on July 9 was a social and financial success. This church last year had the distinction of being the only Rhode Island Universalist church open during the month of August. The situation is to be repeated this year with the following clergymen officiating: Revs. Harry Oldfield, Arthur M. Soule, Charles P. Hall, Frederick A. Wilmot and George E. Huntley, D. D. The pastor with his family will spend the vacation at their summer home in West Brattleboro, Vt.

Vermont

Jacksonville.—Services are being held in our village during the month of July, while a former pastor is here. July 19 the sermon subject will be: "Omnipresence: the Universal Presence of Life." July 26, "Omniscience: The Universal Knowledge of Truth."

West Virginia

Fork Ridge.—This pioneer frontier church continues to maintain an active organization in spite of the fact that it has had but little regular ministerial service in its hundred years of existence. Rev. W. G. Price of Columbus, Ohio, came for two days and spoke, also Rev. W. E. Leavitt of Conover, Ohio, and Superintendent Stall of Ohio. Five delegates attended the Ohio State Convention.

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BOOK REVIEWS

(*Continued from page* 25)

marvel that we have ever pinned our faith on anything but science. But on the whole the book is not extravagant, as Mr. Russell's books go. He repeatedly writes, "The good life is one inspired by love, and guided by knowledge." On such a foundation he can build solidly. He pleads for moderation in everything, and his remarks on the gradualness of progress are encouragingly sound. In many respects this book is wiser and more convincing than many of the author's earlier works, but there is nevertheless much that will arouse the reader, who is likely to become suddenly conscious of the fact that his street car companions are staring at him and wondering what on earth he's reading.

* *

OTSEGO ASSOCIATION

The ninety-second session of the Otsego Association of Universalists was held at Morris, N. Y., June 30. Rev. J. A. Judge of Oneonta delivered the occasional sermon in the forenoon, speaking from Luke 6 : 36.

Rev. George C. Boorn of Cooperstown opened the afternoon session. Rev. Chas. E. Petty of Binghamton, as a representative of the State Sunday School Association, gave a discourse on "Religious Education." Mr. Frederickson of Troy, representing the laymen, explained at the afternoon and evening sessions the Five Year Program.

In the evening Mr. John Hotaling of Oneonta spoke for the Y. P. C. U. The last address was by Rev. J. A. Judge, who presented the value of "Cheerfulness and the Optimistic Spirit."

Throughout the sessions there was a good attendance and much interest was manifested.

F. G. Leonard.

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CHURCH MEMBERS REPORTED IN 1925

Previously reported	1,761
Roxbury, Mass.	4
Kinston, N. C.	2
South Weymouth, Mass.	6
New Haven, Conn.	1
Liberty, Mich.	4
Columbus, Ohio	2
Total	1,780

* *

CHRISTENINGS

Previously reported, 621. Roxbury, Mass., 6. North Hatley, P. Q., 3. Stockton, Ill., 1. East Jaffrey, N. H., 1. Little Hocking, Ohio, 1. New Haven, Conn., 1. Liberty, Mich., 5. Bellows Falls, Vt., 7. Minneapolis, Minn., Redeemer, 3. Columbus, Ohio, 3. Woodstock, Ohio, 7. Providence, Mediator, 4. Total, 663.

* *

SWIMMING AT MURRAY GROVE

Inquiries about bathing facilities at Murray Grove are very frequent and thy usually indicate a belief that our grounds face a beach. No, we have no salt water bathing on our own property. What is true is that parties are made up several times a week to ride to fine beaches only a few miles away. Moreover, there is a fresh water pool within easy walking distance of the hotel and our people have it practically to themselves. It is filled with jolly Universalists every day, and the usual verdict is that there is more fun there than at any salt water resort in the United States.

* *

WHAT THE PRESIDENT IS DOING

In reply to our letter asking Dean Atwood, the head of the Universalist Convention, what he has been doing for the past three weeks, and where he can be found in the next month or two, we have received the following:

You ask where I have been the past three weeks.

I spoke before the Black River Association at Carthage, N. Y., June 12, and the Niagara Association at Ridgeway, N. Y., June 17.

June 18 I married Lucius H. Garner to Geneva Van Beyrn, at Brooklyn, N. Y.

June 21 I preached at Newark, N. J., for Dr. Henry R. Rose.

June 23-26 I attended the Conference of the Student Federation of Religious Liberals, accompanied by a couple of St. Lawrence students, speaking on Faith and Immortality June 24.

June 30 I married Rev. H. Elmer Peters, of Brockton, Mass., to Angela Cortright, at Cortland, N. Y.

I speak at the Y. P. C. U. Convention at Detroit July 16.

Aug. 16 I assist in the service of consecration of Miss Bowen at Ferry Beach, and preach the same day.

Aug. 30 I preach at Murray Grove, and teach in the Sunday School Institute there for five days following.

And incidentally I have my school work to prepare for the coming year.

* *

STRUCK BY LIGHTNING

Several weeks ago the steeple of the Universalist church at Barnard, Vt., was struck by lightning and damage done to the extent of about $200. This church has one of the most interesting histories of any in the denomination, having been dedicated by Hosea Ballou in the early part of the nineteenth century.

On the evening of July 7 the steeple of the First Universalist church of Worcester, Mass., was struck by lightning and burned until late that night.

* *

DEATH OF FRANK L. BARNES

Frank L. Barnes, of Waltham, Mass., vice-president of the Massachusetts State Convention, died suddenly Saturday afternoon, July 11.

* *

FERRY BEACH AND THE INCOMPARABLE VACATION

There is only one Ferry Beach. The incomparable vacation awaits you there. Dr. Shinn went looking for a summer paradise and found it four miles from Old Orchard, on the Maine seacoast, at Ferry Beach. Buy your through tickets to Old Orchard, Maine. Change there for Young People's Week, Aug. 1-7, Sunday School Week, Aug. 8-14, and W. N. M. A. Week, Aug. 14-21, or—come for the season, Aug. 1-Sept. 1. Salt air, sea breezes, good food, hotels, a beautiful pine grove and all that Maine means in the summer time—these are yours at nominal rates and fees. First of all, *decide.* Then send your request for reservations, with one dollar annual dues to the Association, to Rev. Elmer D. Colcord, secretary, 43 Berkeley Street, Springfield, Mass. *Do it now.* Accommodations are ample for many, but there is a limit, and the Association can assure accommodations only for those who have written in advance. The theologians never decided how many angels could stand on one pin point, but there is a definite, ascertainable limit to Ferry Beach rooms. Each year we are strained to full capacity and best accommodations go to those upon whose coming the management could plan in advance.

A copy of the bulletin of the Association, "The Ferry Beacher," containing full information of the forthcoming season, will be mailed to any one upon request sent to the secretary.

Notices

VISITATION DAYS IN MAINE

August 2

Round Pond, 10.45 a. m. Speaker, Dr. L. W. Coons. Turn south from the Atlantic Highway (State Road No. 1) in the eastern part of Damariscotta village. Follow improved road, bearing left at fork, to Bristol Mills. Turn left just beyond Bristol Mills Post Office, and again left just before entering Round Pond village.

East Eddington, 10.45 a. m. Speaker, Rev. T. B. Fisher. Church in the center of village, on "Air Line Road" leading from Bangor to Calais.

Turner Center, 11 a. m. All day meeting. Morning speaker, Rev. George W. Sias. Afternoon speaker to be announced. Church in Turner Center village, opposite Leavitt Academy.

August 9

Waterford, 10.30 a. m. Speaker, Rev. A. C. Townsend. Services held in Congregational building.

Canton Point, 2 p. m. Speaker to be announced. From Canton, cross Androscoggin River bridge just north of village, and turn left at the fork a short distance beyond. Picnic lunch at one o'clock.

South Hope, 2 p. m. Speaker, Rev. C. A. Knickerbocker. Church near center of village, on Augusta-Rockland road via Union, about five miles east of the latter village. Picnic lunch at one o'clock.

August 16

Exeter, 11 a. m. Speaker, Rev. William A. Garner. Services in Exeter Mills Hall.

Rumford Point, 2 p. m. Speaker, Rev. Stanley Manning. Picnic lunch at one o'clock.

August 23

Mattawamkeag, 10.30 a. m. Speaker, Rev. Wenonah Stevens Abbott. Services in the Methodist building, near center of the village.

Leeds, 11 a. m. Speaker to be announced. Church at top of hill on road running west from Leeds Center.

Bryant Pond, 11 a. m. All day grove meeting under auspices of Oxford County Y. P. C. U. Speakers to be announced. Grove, where services will be held if weather permits, on shore of the pond near center of village.

August 30

West Sumner, 10.30 a. m. Speaker, Rev. Chester Gore Miller. Take road leading east from Trap Corner on Portland-Bethel State Road, to West Sumner village.

Greenville, 2 p. m. Speaker, Dr. Ashley A. Smith. Chapel on road between Greenville and Greenville Junction, near center of former village. Picnic lunch at one o'clock.

* *

MURRAY GROVE ASSOCIATION

39th Annual Session, July 18-Sept. 7

Resident pastor, Rev. Helene Ulrich.

Reservations in charge of Miss Mary Gabell, 4729 Hazel avenue, Philadelphia. After July 15, Forked River, P. O., New Jersey.

The preachers at the Sunday morning services are as follows:

July 19, Rev. G. C. Boorn.

July 26, Rev. Clara E. Morgan.

August 2, Rev. D. C. Reilly.

August 9, Rev. J. A. Judge.

August 16, Rev. G. E. Huntley, D. D. (Memorial Sunday). Memorial Service at 2.30 p. m.

August 23, Rev. W. J. Metz.

August 30, Rev. J. M. Atwood, D. D.

September 6, Rev. Hal T. Kearns and Rev. G. H. Welch.

Services every Friday evening in the Waretown church.

Tuesday and Wednesday, Aug. 4 and 5, conference of National Laymen's Committee, mornings at 9; afternoons at 2.

Tuesday evening, Aug. 4, lecture by Alexander Cairns on Victor Hugo's "Bishop of D;" Wednesday, Aug. 13, second lecture by Mr. Cairns on "The College and the Cross."

Thursday, Aug. 13, annual meeting of the Murray Grove Association.

Friday and Saturday, Aug. 14 and 15, annual fair.

The fair is in charge of Mrs. E. M. Waller, 1204 Arrott Street, Philadelphia, until July 15 and thereafter Forked River, N. J.

The week of Aug. 16 will be devoted to general denominational matters in charge of Dr. John Smith Lowe, with speakers at the morning sessions as follows:

Monday, Rev. Stanard D. Butler; Tuesday, Rev. Vincent E. Tomlinson; D. D., Wednesday, Rev. George D. Walker, D. D.; Thursday, Rev. I. V Lobdell; Friday, Rev. R. H. McLaughlin.

The week beginning Aug. 24, Women's Missionary Institute. Faculty: Mrs. Milo G. Folsom and Miss Jennie Lois Ellis.

The week beginning Aug. 31, Sunday School Institute. Faculty: Prof. Bruce W. Brotherston, Rev. John Murray Atwood, D. D., Rev. A. Gertrude Earle, Mrs. Janet H. Blackford.

Sept. 5 to 7 inclusive, Young People's Christian Union Institute. Faculty: Rev. Hal T. Kearns and Miss Ruth Owens.

There will be ample opportunity for rest and general recreation, including tennis, croquet, bathing and sailing.

* *

MURRAY GROVE FAIR

August 13, 14, 1925

Dear Friends and Co-Workers:

I have been called to and accepted the chairmanship of our Fair Committee, strong in the faith that you will give me your loyal and generous support. Our Fair is our principal source of income, therefore its importance can not be over-emphasized. Last year's receipts set a new high mark, but there is always room at the top. All together then, for a climb to the top and a still higher mark. I am prepared to receive a flood of contributions. "Give and it shall be given unto you, good measure, pressed down, and shaken together, and running over."

Mrs. Ida H. Waller,
1204 *Arrott St., Frankford, Philadelphia, Pa.*

After August 1, care of Murray Grove House, Forked River, N. J.

* *

NORTHERN NEW ENGLAND SCHOOL OF RELIGIOUS EDUCATION

The 10th annual session of the Northern New England School of Religious Education will be held at the University of New Hampshire, Durham, N. H., Aug. 10-17.

The faculty includes experts in the field of Religious Education, among them two national experts. The curriculum offers over thirty courses, five in Bible, also Biblical Geography, nine in Methods, two in Missionary Education, two in Music, three in Psychology, Week Day Religious Education, Daily Vacation Bible School, Story-telling, Drama and Pageantry, Social and Recreational Leadership, Supervision and Training of Teachers, How to Teach Religion, Modern Church Organization, the city end of it being taken by Prof. Gaylord S. White of Union Theological Seminary, and the rural by Malcolm Boyd Dana, in charge of Larger Parish Work in Aroostook County, Maine. These two courses as well as one on "Helping the Church to Greater Missionary Activity" are of interest to pastors and church officers. Emphasis will be placed on the women's organization, new plans for service and courses of study being offered.

A new feature this year is the two year preparatory course for the younger teen-age, which includes an introduction to the Bible, Bible Story-telling, Child Psychology and Elementary Methods of Teaching, plans for organizing and carrying on Mission Study Groups and easy methods of producing dramas and pageants. This group will have its own leader for Recreation.

The special Tenth Anniversary observance, to which all former students and members of the faculty are invited, takes place on Friday, Aug. 14.

The University of New Hampshire, with its beautiful surroundings, spacious campus, and well equipped buildings, is an ideal place for holding the school. The proximity to the famous scenic New Hampshire sea-coast makes it possible to combine pleasure with study and the very small expense, $13 covering room, board and tuition, brings it within reach of all.

Prominent Universalists on the faculty are Mrs. Mary I. Chamberlain, Supervisor and Field Worker of the Massachusetts Universalist Sunday School Association, and Susan M. Andrews, formerly National Field Secretary of the Women's National Missionary Association.

Applications for enrolment, requests for programs and fuller information should be addressed to the Dean, Nellie Towne Hendrick, Nashua, N. H.

* *

FERRY BEACH

The Institutes

The Ferry Beach Park Association announces its season for 1925 to extend from July 31 to Sept. 1. There will be four Institutes as follows:

Y. P. C. U.—Aug. 1-7. Under direction of the National Young People's Christian Union.

Sunday School—Aug. 8-14. Under direction of the General Sunday School Association.

Missionary—Aug. 15-21. Under direction of the Women's National Missionary Association.

Maine Sunday School Girls—Aug. 25 to Sept. 1. Under direction of the Girls' Division of the Interdenominational State of Maine Sunday School Association.

Each Institute officially opens on the afternoon of the first date given above.

For reservations address Rev. Elmer D. Colcord, Secretary of the Ferry Beach Park Association, 43 Berkeley St., Springfield, Mass.

* *

FERRY BEACH NECROLOGY

The Committee on Necrology of the Ferry Beach Park Association desires to include in its report tributes to all members of the organization who, since August, 1925, have passed to the higher life. Only four deaths have been reported, those of Mrs. Cordelia A. Quinby, Rev. W. R. Rowland, Mr. W. O. Jameson and Mr. Charles C. Wilmarth. If there have been others, the committee will be grateful for notification.

George E. Huntley, Chairman,
176 *Newbury St., Boston.*

* *

GENERAL CONVENTION

Proposed Amendment to Article 4 of the Laws of Fellowship

Notice is hereby given that at the session of the General Convention to be held in Syracuse, Oct. 21-25, 1925, the following amendment to the Laws of Fellowship, Section 5 of Article 4, will be offered.

"Any federated, union or other parish formed by the combination of two or more denominational organizations, one of which has been in the Universalist Fellowship, may be granted fellowship by the Convention having jurisdiction upon the recommendation of its Committee on Fellowship (See Art. III, Section 1); and the parish receiving such fellowship shall be entitled to all of the rights and privileges of full fellowship, provided that all other legal requirements are fulfilled."

To make such verbal changes in other sections of the Laws of Fellowship as may be necessary to conform to this amendment if adopted.

* *

NOTICE

The First Universalist Church of Arlington, Mass., will be open on Sunday, July 19, 1925, for a regular morning service. This service will be held at 10 a. m., with Rev. R. Perry Bush, D. D., as the preacher. All friends and visitors in the vicinity are cordially invited.

* *

LEADERS WANTED

Copies of the *Universalist Leader* of March 7 are wanted at this office.

* *

ANNUAL PILGRIMAGE

On Aug. 30 the 14th annual pilgrimage service in the old meeting-house in Langdon, N. H., will take place. This service, being held at Old Home time, has been one of the high lights of the community. It was instituted by Rev. N. W. P. Smith

of Provincetown, Mass., when she was acting as summer pastor of the Langdon and Alstead Universalist parish. Preaching services are held in the forenoon and afternoon with a free luncheon at noon served by the ladies of the community, in the town hall underneath the audience room of the church.

Every one cordially welcome.

* *

INDIANA MEETING

The annual All Day Meeting at Delos H. Thompson Home, Waldron, will be held July 26. Everybody welcome. Rev. Geo. Cross Baner and Rev. Arthur McDavitt, speakers.

P. M. Mock, Secretary.

* *

WISCONSIN FELLOWSHIP COMMITTEE

Transferred to Georgia, Rev. J. M. Rasnake. Received by transfer from Minnesota, Rev. Luther R. Robinson.

Nellie Mann Opdale, Secretary.

* *

SUNDAY SCHOOL INSTITUTES FOR 1925

Galesburg, Ill., July 19-24.
Ferry Beach, Me., Aug. 8-15.
Murray Grove, N, J., Aug. 30-Sept. 5.
Syracuse, N. Y., Oct. 16-20.

General Sunday School Association.
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* *

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N. E. McLaughlin, Monroe, Wis.

* *

MINISTERS AVAILABLE FOR SERVICES

Knowing that every summer there are numerous calls at Headquarters in Boston for the services of Universalist ministers, the Superintendent of Massachusetts has ascertained that the following ministers will be in or near Boston for all or the greater part of July and August:

Rev. Roger F. Etz.
Rev. Samuel G. Ayres, D. D.
Rev. U. S. Milburn.
Rev. Harry L. Thornton.
Rev. Clarence J. Cowing.
Rev. Francis W. Sprague.
Rev. Charles E. Clark, D. D.
Rev. Howard Charles Gale.
Rev. W. S. Perkins, D. D.
Rev. W. F. Dusseault.
Rev. George W. Colson.
Rev. Stanley G. Spear will be in Boston through July.

The office of the State Superintendent will be open all summer, ready to make arrangements for reaching any of the above ministers, or others. Dr. Coons will be at his office and available anywhere during the month of July.

Married

Bullocke-Ende.—At Springfield, Mass., June 27, 1925, by Rev. Elmer D. Colcord, Charles Lovell Bullock and Mae Bertha Ende, both of Springfield.

Davis-Barth.—At Springfield, Mass., July 3, 1925, by Rev. Elmer D. Colcord, Bertrand Clifford Davis and Helen Huldenia Barth, both of Springfield.

Obituary

Mrs. Jennet W. Rollins

Mrs. Jennet W. Rollins died Friday, June 5, at New Rochelle, N. Y. Burial at Mt. Auburn Cemetery, Cambridge, Mass., Rev. Charles Conklin, D. D., officiating.

Those who knew her best—those who listened to her words of cheer and comfort—know full well the joy of being blessed by her companionship.

If one should ask what the ruling characteristic of her life was—aside from her love of family and friends—the immediate reply would be, her unfaltering love for humanity, and her fearless courage in all the exigencies of life.

No call for help was allowed to pass unheeded by her, but heart and hand quickly opened in response to the cry of human need. Another characteristic was the splendid example she set us in her unselfish devotion and unstinted generosity to all the best interests of our Church.

Anna Heap.

I would add just a few words to the above. Mrs. Rollins and her late husband, Mr. Clarke Rollins, were among my most faithful parishioners in those far off days when I was pastor of the Church of the Redeemer, Chicago. Mr. Rollins was clerk of the parish for many years, Mrs. Rollins a tireless worker in the various organizations of that strong society—strong in those days. Mrs. Rollins became interested in our Universalist Home for Aged Persons at Foxborough in Massachusetts, and induced some of her influential friends to add their gifts to hers. She was one of the finest women I have met on my way through this world.

Charles Conklin.

William F. Wieland

W. F. Wieland, a life-long member of the Universalist church of Mt. Gilead, Ohio, died June 11, 1925, at the home of his brother, Dr. Frank Wieland, Chicago, at the age of sixty-five years. Mr. Wieland was a loyal Universalist and a consistent church member. He was a member of the Board of Trustees, and superintendent of the Sunday school. He was never absent from the church services unless he was sick or out of town.

He served his country and his home town in numerous official capacities. He was captain of the Boy Scouts, secretary of the Morrow County Fair Board and an active member of several fraternal orders. He was engaged in the monument business for many years.

Services were held by his pastor, the Rev. Sara L. Stoner, June 13, 1925. with several hundred friends and citizens in attendance. The Knights Templars, represented by the Commandery of Marion, Ohio, had an impressive service at the grave, closing with the ring service.

Surviving relatives are: the wife, Mrs. Nattie Wieland, a son, Attorney Phil Wieland, a daughter, Mrs. Willis Mozier, and three grandchildren, two brothers and a sister.

Sara L. Stoner.

Mrs. Catherine Friermood

Catherine Friermood, daughter of Michael and Lydia Shanahan, was born near Lagro, Wabash County, Indiana, July 19, 1848. She died June 13, 1925, at the age of nearly seventy-seven years. She was united in marriage to Zachariah T. Friermood Nov. 7, 1867, and was ever a devoted wife, a kind friend and neighbor. Ready at all times to assist the sick and needy, her bright and cheerful disposition made friends wherever she went.

Mrs. Friermood united with the Universalist church more than forty-five years ago, her membership in later years being in the Salem, Ind., Universalist church.

She is survived by her husband, one sister and one brother, out of a family of twelve.

The funeral was held in the Methodist church at Swayzee, Ind., conducted by her former pastor, Rev. W. O. Bodell of Waterloo, Iowa. The large concourse of friends and neighbors testified to the esteem in which this good woman was held.

Mrs. Agnes Luella Gunnison Harrington

Mrs. Agnes Luella Gunnison Harrington died recently at the Peck Memorial Hospital, Brooklyn, N. Y., having undergone an operation from which she did not recover. Mrs. Harrington was the only daughter of Dr. Almon Gunnison and Ella Everett Gunnison. She was born in Brooklyn when her father was the pastor of All Souls Universalist Church in South Ninth Street in the Eastern District. Later she lived with her parents in Worcester, Mass., and in Canton, N. H., when Dr. Gunnison was president of St. Lawrence University. She married Guy L. Harrington in Brooklyn in 1909. She was a member of All Souls Church, Brooklyn, of the Portia Club and several other organizations. She was a trustee of the Chapin Home. Her only brother was Frederic E. Gunnison, vice-president of the Lawyers Title and Trust Company, who died in 1922. Among the surviving relatives of Mrs. Harrington living in Brooklyn are her sister-in-law, Mrs. Frederic E. Gunnison, her niece, Miss Elsa Gunnison, her uncle, Herbert F. Gunnison, her aunt, Mrs. Walter B. Gunnison, and cousins, Stanley E. Gunnison, Raymond M. Gunnison, Foster Gunnison, Miss Alice Gunnison, Miss Mary Gunnison, Hugh Gunnison, Mrs. Charles H. Brown, Jr.

The funeral was held at her home, Rev. Arthur W. Grose, D. D., officiating, assisted by Rev. Francis Gray, D. D., of Philadelphia.

A Universalist Martyr-Saint

Handicapped. The Life-Story of Frederick A. Bisbee. *By Dorothy Hall, with the collaboration of Frank Oliver Hall. Boston: Universalist Publishing House. Price* $2.00.

The moving history of a minister who, though badly disabled by physical disabilities, nevertheless won out. A book rich in inspiration for all who find themselves handicapped in the battle of life. On the martyr-roll of the Universalist communion of saints, the name of Frederick Bisbee deserves a conspicuous place. A lifelong sufferer, seldom free from bodily pain, in spite of burdens which would have defeated most men, he conquered his obstacles, turned defeat to victory, lived a life rich in usefulness and an abounding spirit of good cheer. As boy, theological student, minister, and editor, his dominant qualities were courage, good humor, sympathy, open-mindedness, a spiritual faith radiant, progressive, clear-sighted. To the narrative of his career are added tributes from many of his brothers in arms, together with a collection of his own writings. The resulting volume is impressive out of all proportion to its size.

Christian Register.

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During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Rev. Charles Wendte
The Unitarian Minister
Jan 26

Crackling

Why should a "great commoner" worry so much about his ancestors?—*Boston Shoe and Leather Reporter.*

* *

"The American Sellsman is typically of an energy which is to admire in the warmth of the tropics. Of a youthfulness generally he breathes lively and walks springly, searching his customer loyally for the firm his. Yet under the breast of the American sellsman beats the heart warmness, therefore let us give greeting smiles with two hands open to him, crying 'welcome to Brazil, Mister.' "—*From "English for the Mass," a booklet published at Para.*

* *

Foreman: "Say, Thompson, that man is doing twice as much as you are."

"Sure! I keep tellin' the poor sap, but you can't learn him nothin'."—*Judge.*

* *

Wife: "Did you notice the chinchilla coat on the woman sitting in front of us at church this morning?"

Husband: "Er-no. Afraid I was dozing most of the time."

Wife: "Um! A lot of good the service did you."—*Dublin Freeman's Journal.*

* *

Woman in auto: "Good heavens, son; we've just run over a poor man! Stop! Stop!"

Driver: "Keep still, mother; you'll make every one think this is the first time we were ever out in an auto."—*Le Rire (Paris).*

* *

Mrs. Newrich: "I want to buy a piece of music for my little girl who is learning to play the piano."

Clerk: "Yes, madam. Here is 'Twilight' for twenty-five cents. How would that suit?"

"Oh, she's farther along than that. Why, last week she played a piece that cost fifty cents. Haven't you got something for about a dollar?"—*Pitt Panther.*

* *

Girls of to-day, according to a college dean, go hungry to buy clothes. Why don't they then?—*Detroit Free Press.*

* *

Easy, brethren! A little persecution will make evolution a Cause instead of a theory.—*San Francisco Chronicle.*

* *

Doctor No. 1.—"Did you hold the mirror to her face to see if she was still breathing?"

Doctor No. 2: "Yes, and she opened one eye, gasped and reached for her powder puff."—*Sydney Bulletin.*

* *

"But," said the cautious screen star who was about to perform an apparently dangerous feat, "suppose the rope should break?"

"By George!" cried the director. "That's a good idea!"—*American Legion Weekly.*

The Five Year Program

National Laymen's Committee

Two more churches have been added to the Honor List this week, making a total of one hundred and ten churches which have accepted the Program to date. These one hundred and ten churches represent a total amount of money pledged for the one year period of $69,924, or almost $350,000 for the five years.

THE HONOR ROLL

Baltimore, Md.
Waltham, Mass.
Tarpon Springs, Fla.
Mount Pleasant, Iowa
Central Square, N. Y.
Cicero, N. Y.
Machias, Maine
Oldtown, Maine
Gardiner, Maine
Charlestown, Mass.
Smithton, Penn.
Derby Line, Vt.
Plymouth, Mass.
Canton, N. Y.
Roann, Ind.
Philadelphia, Messiah, Penn.
Worcester, First, Mass.
Detroit, Mich.
Mountville, S. C.
Jersey, Ohio
Stoughton, Wis.
Oakfield, Maine
Hiram, Maine
Joliet, Ill.
Allatoona, Ga.
Oakland, Maine
Braintree, Mass.
Attleboro, Mass.
Lawrence, Mass.
Little Falls, N. Y.
Arlington, Mass.
Cambridge, First, Mass.
Indianapolis, Ind.
New Haven, Conn.
Dexter, N. Y.
Salem, Mass.
Concord, N. H.
Franklin, Mass.
Racine, Wis.
Melrose, Mass.
Grove Hall, Mass.
Portland, Congress Square, Maine
Marlboro, N. H.
Rockland, Maine
Guilford, Maine
Peoria, Ill.
Middleport, N. Y.
Philadelphia, Restoration, Penn.
Owatonna, Minn.
Manchester, Ind.
Canton, Maine
Scranton, Penn.
Winchester, N. H.
Berlin, N. H.
Cincinnati, Ohio
Bridgeport, Conn.
Woodsville, N. H.
West Paris, Maine
Hutsonville, Ill.
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Grand Rapids, Mich.
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Freeport, Maine
Augusta, Maine
Greenville, Ohio
Divine Paternity, New York City
Andover, Maine
Little Hocking, Ohio
Woodstock, Vt.
Miami, Florida
Methuen, Mass.
Wellsburg, Penn.
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Williamsville, Vt.
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Caledonia, Ohio
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Exeter, Maine
Medford Hillside, Mass.
Newark, N. J.
Waltonville, Ill.
Stafford, Conn.
Norwalk, Ohio
Rochester, N. Y.
Table Grove, Ill.
Milford, Ohio
Springfield, Second, Mass.
Blanchester, Ohio
Cuba, Ohio
Van Hornesville, N. Y.
West Somerville, Mass.
Nunda, N. Y.
Chicago, St. Paul's, Ill.
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National Laymen's Committee Conference
Murray Grove, New Jersey
August 4 and 5, 1925